

China

T O U R I S M

OCTOBER 1993

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Four Great Buddhist Mountains

- Wutai Mountain — The Foremost Buddhist Mountain in China
- Ksitigarbha's Domain: The Splendid Scenery of Jiuhua Mountain
 - Putuo Mountain, a Buddhist Land in the Vast Sea
 - Samantabhadra Buddha's Mountain of Brightness



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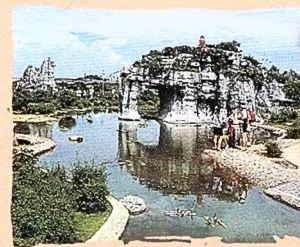


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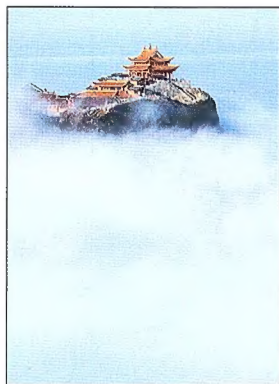
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Transcending the Material World

In China there are a great many well-known mountains with wonderful scenery, but the four Buddhist mountains presented in this issue are unique. Each one has its own origin, its own legends and its own special deity. In addition, each deity represents an aspect of the human character: Manjusri on Wutai Mountain is the Bodhisattva of Wisdom; Emei Mountain's Samantabhadra is the Bodhisattva of Universal Benevolence; Ksitigarbha, worshipped at Jiuhua Mountain, represents the hope that all beings will be freed from suffering, and Putuo Mountain worships Guanyin, the Goddess of Mercy and the Bodhisattva of Compassion.

On all these mountains there is an ever-present and all-pervading atmosphere of intense religious devotion. Everywhere one goes there are temple bells ringing, sutras being read, incense being burned and pilgrims kneeling in front of statues of gods. One cannot help but feel a little more at peace when visiting these sacred mountains.

But if one takes away the temples, pavilions and religious devotees, one is still left with the incredible beauty of each place: towering peaks rising up into the mist; sunrise as seen from a mountaintop, with the brilliant morning sun slowly cutting through the clouds; or dense forests full of plant and animal life. Being there brings one closer to understanding nature and appreciating its perfection, and this in itself is an important aspect of Buddhism: the concept of liberation, of cleansing one's spirit through being in harmony with nature. Indeed, Buddhists (and Taoists) in China have traditionally built their temples and monasteries in remote and isolated areas, often cloistering themselves in caves in order to escape the material world.

In this issue we introduce China's four most important Buddhist mountains, but besides these there are many others scattered all over China, each with its own special charm. Buddhism is one of China's most ancient and venerated systems of belief, and as these articles show, is still very much alive today.

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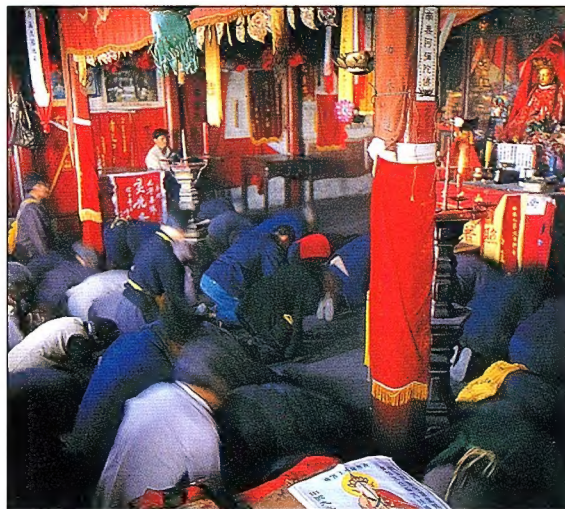
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Photos by Xie Guanghui / Article by Lu Qingyun

Jiuhua Mountain's 99 peaks tower high into the mist and fog of southern Anhui Province. The many temples and nunneries on the mountain date back to the Tang Dynasty over 1,000 years ago, and at its height during the Qing Dynasty over 3,000 monks and nuns lived here. The deity worshipped here is Ksitigarbha, one of Buddhism's four major Bodhisattvas.

Putuo Mountain, a Buddhist Land in the Vast Sea

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Article by Ding Fangye & Wang Rong

Of China's four most sacred Buddhist mountains, Putuo is unique in that it is the only one located on an island. It is also the smallest of the four but by no means the least important, as this tiny island in Zhejiang Province is home to Guanyin, the Goddess of Mercy, one of the most popular religious figures among Chinese people. Easily accessible from Shanghai or Ningbo, the island boasts temples, mountains, beaches, caves and fantastic scenery.



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Front Cover: A gilded statue of Vairocana Buddha at Wutai Mountain's Bishan Temple
(by Shan Xiaogang)



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Article by Shan Xiaogang

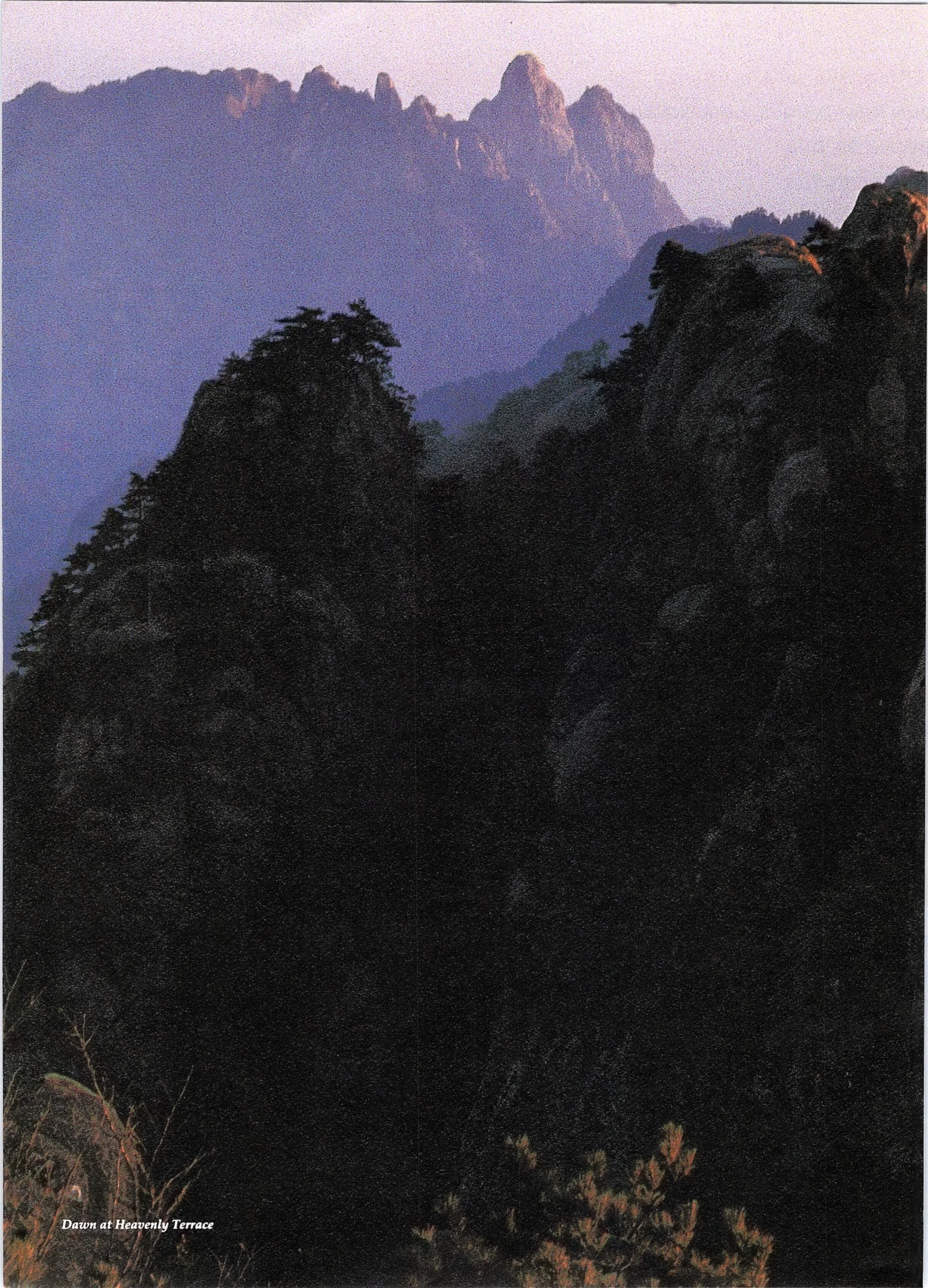
Rising to 3,061 metres, Wutai Mountain in Shanxi Province is where Manjusri, the Bodhisattva of Wisdom, is worshipped. Manjusri is also one of the major deities in Tibetan Buddhism, therefore Wutai is considered sacred by Han Chinese as well as Tibetans, Mongolians and other ethnic groups. In the past 2,000 years both emperors and pilgrims have visited Wutai Mountain's five peaks and numerous temples, 47 of which still stand today.

Samantabhadra Buddha's Mountain of Brightness 56

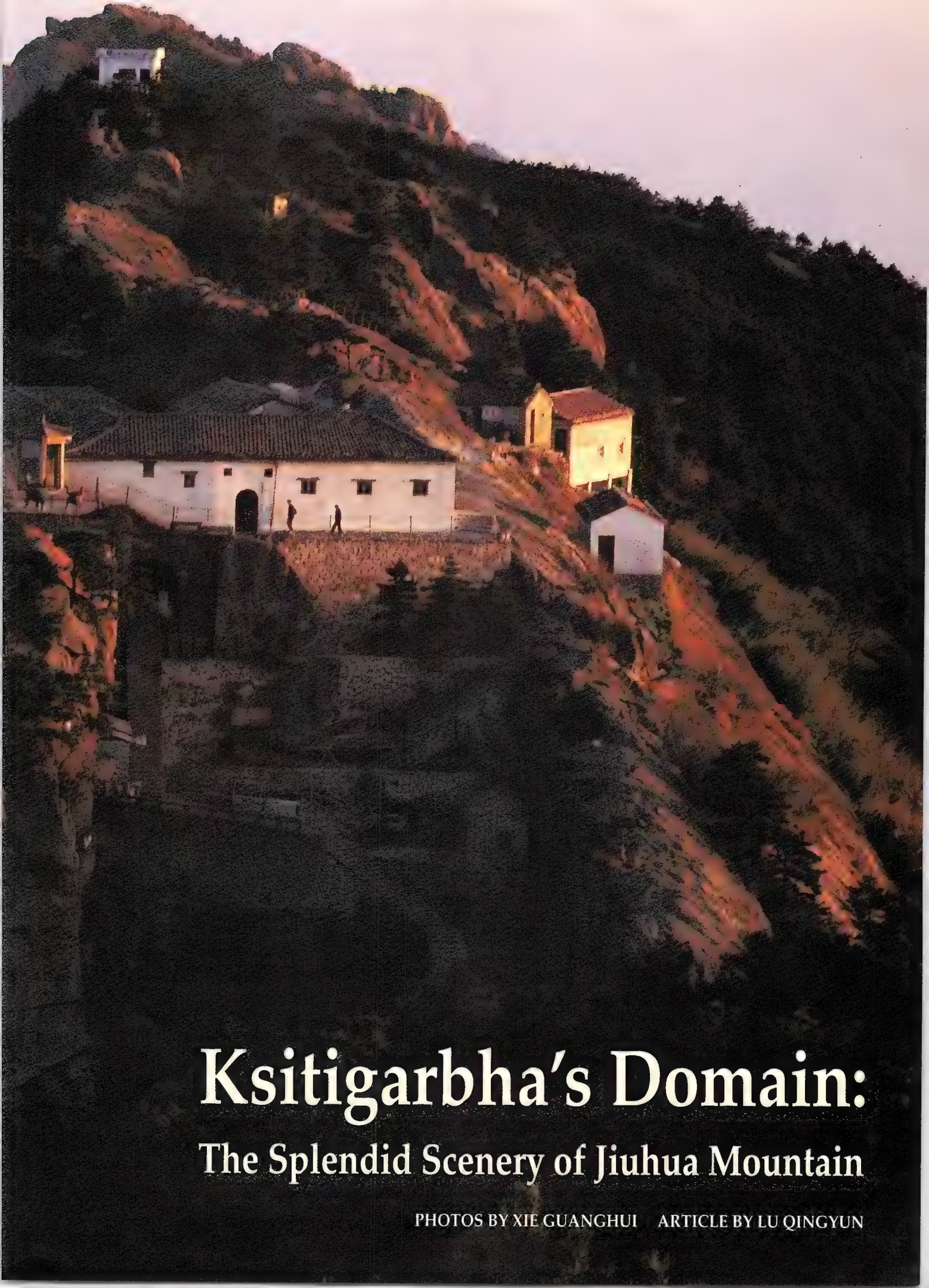
Article by Shi Bao Xiu

The highest of the four, Emei Mountain in Sichuan Province, is where Samantabhadra, the Bodhisattva of Universal Benevolence, is said to have once reached. Although today one has the modern convenience of a cable car to take one up to the summit, the real pilgrims, often elderly women, travel on foot — up 40,000 stone steps and over a distance of 60 kilometres! Litter-carriers, offering a more traditional form of transport, wait along Emei's winding paths to help those with slightly less stamina.





Dawn at Heavenly Terrace



Ksitigarbha's Domain:

The Splendid Scenery of Jiuhua Mountain

PHOTOS BY XIE GUANGHUI ARTICLE BY LU QINGYUN

Pilgrims from Hubei come to the temple at Heavenly Terrace to pray (1). ■ Jiuhuaajie looks like a magical world shrouded in mist and fog (2, by Ling Jun). ■ Statues of Ksitigarbha Kim can be found in all the temples on Jiuhua Mountain (3).



The thick morning fog hung heavy over the city of Wuhu in Anhui Province, reducing visibility to a few metres as our bus nosed its way out of the city on its journey south to Jiuhua Mountain in Qingyang County.

Many of the passengers were pilgrims carrying bags of incense over their shoulders and rosaries in their hands. Checking their wristwatches frequently, they looked impatient to reach Jiuhua Mountain where they would pay homage to Ksitigarbha, one of the four major Bodhisattvas in Chinese Buddhism.

In five hour's time we entered Qingyang County and embarked on a road that spiralled up the mountain. As the bus groaned laboriously up the slope, everybody on the bus held his breath and gazed silently out of the windows at the hair-raising scenes below. Gripping my luggage in my lap, I had to stop myself from dozing off for fear that the bus might tumble off the road and into the valley. When the bus pulled over for a short rest after making a series of hairpin turns everyone heaved a sigh of relief. Opening my hands I found that my palms were damp with sweat.

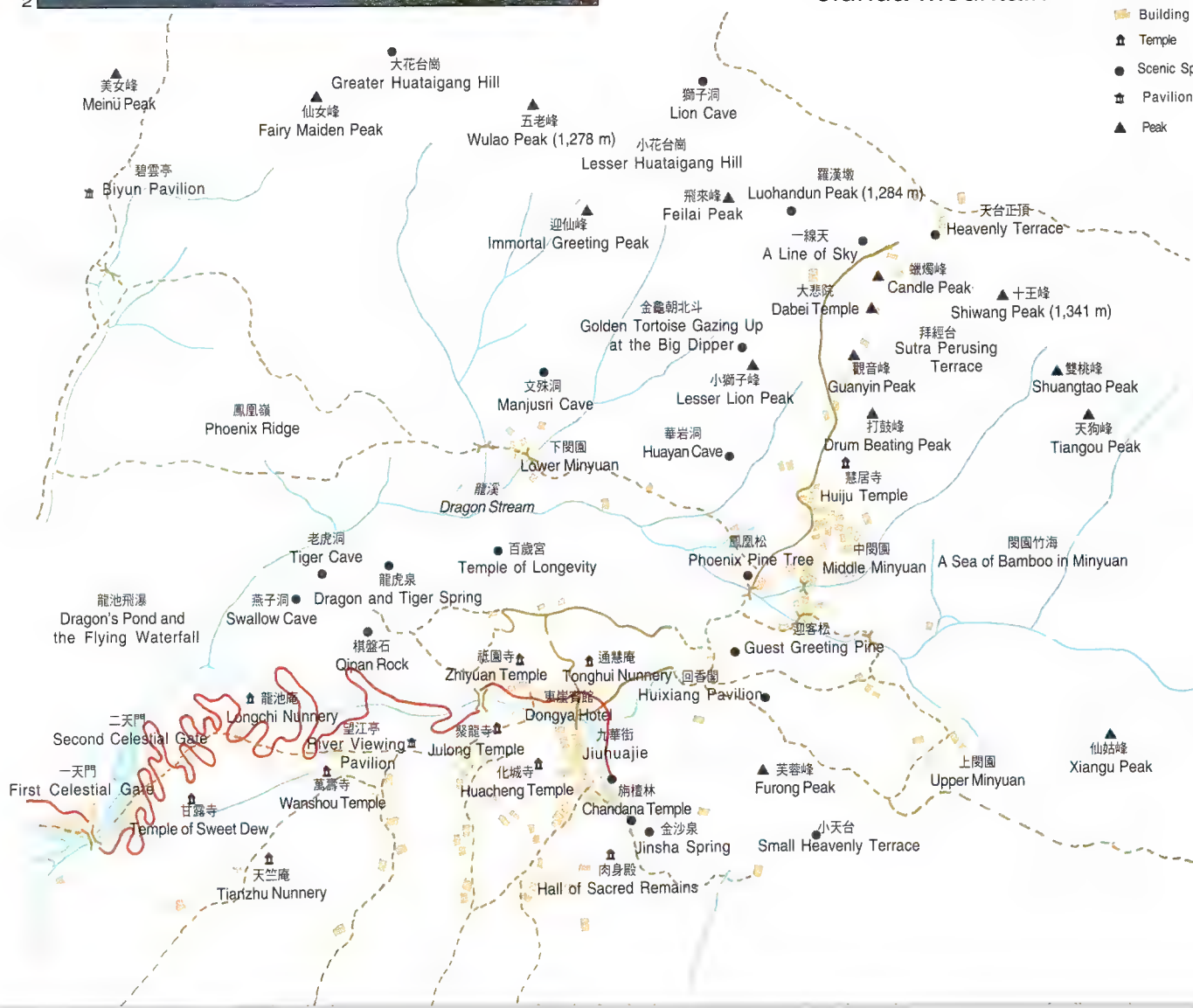
Someone announced that we had reached our destination, Jiuhuaajie. This is a small town which, situated at an altitude of 600 metres above sea level, serves as the starting point for the climb up Jiuhua Mountain. Burdened with heavy luggage, I was the last to get out of the bus. It was early afternoon, but I found myself in an ocean of liquid silver: the gathering fog had obscured everything around me.

Soon a porter approached me with a carrying pole over his shoulder and said, "Lookin' for lodging, Miss?" The way he asked the question made me feel as if we were both characters in some kung fu movie. I accepted his offer and followed him to the Dongya Hotel.

Jiuhua Mountain

Legend

- Building
- ⛪ Temple
- Scenic Spot
- ⛶ Pavilion
- ▲ Peak





南无阿弥陀仏

南无阿弥陀仏



The spacious main hall of Zhiyuan Temple (1, by Ling Jun). ■ This pond situated between Huacheng Temple and Jiuhuaajie is where captive fish are set free (2, by Chan Yat Nin). ■ The Jiuhua Mountain Temple Fair, held once every year, takes place at the end of the seventh lunar month (3, by Ling Jun). ■ This abbot named Ren De is the most respected of all the monks on Jiuhua Mountain (4, by Chan Yat Nin). ■ Zhiyuan Temple is the most frequently visited of all the temples here. It was built in the same style as Jetavanavihara Temple, a sacred Buddhist site in India (5, by Ling Jun).



5

After checking in, I took a stroll to see the temples in the town. In the dense fog monks and nuns were walking up and down the mountain paths, carrying firewood on their backs or baskets full of vegetables or fruit. Their unhurried manner blended in perfectly with the atmosphere of bucolic tranquillity. However, the view was so obscured by the heavy pall of mist that I had no alternative but to go back to the hotel for an early rest.

Crowded Mountain Trails and Ksitigarbha's Reincarnation

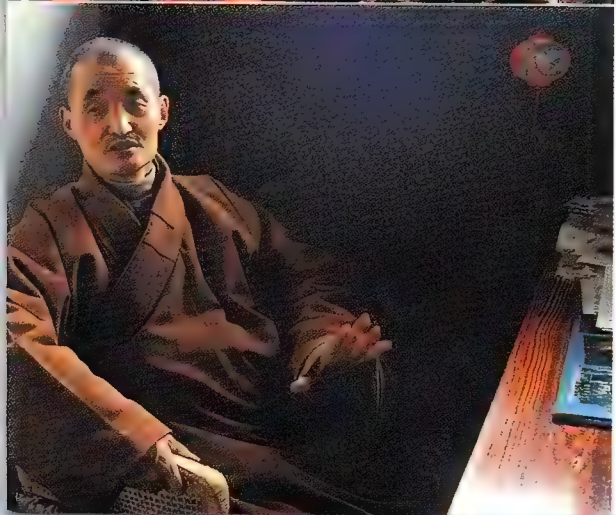
Early next morning the porter, named Li, was already waiting for me at the hotel gate. The mist that covered Jiuhua Mountain showed no signs of dispersing. Without his help I would never have reached Tiantai Zhengding (Heavenly Terrace), a place said to have a magnificent view of the mountains.

I bought a walking stick and filled my bottle with drinking water. I would have bought more things from the street hawkers had it not been for Mr. Li. "You needn't buy anything," he told me. "There are plenty of temples up the mountain that sell things." At his urging I hurriedly set off towards Heavenly Terrace which, at a height of 1,320 metres, is slightly lower than the 1,341-metre-high Shiwang (Ten Kings) Peak, the tallest peak of Jiuhua Mountain.

The world around me was still enveloped in mist and clouds, and not a single trace of the 99 peaks of Jiuhua Mountain could be seen. But neither the dismal weather nor the rough-and-tumble footpaths could discourage the crowd of tourists and pilgrims, for no journey to Jiuhua Mountain is complete without a visit to Heavenly Terrace.

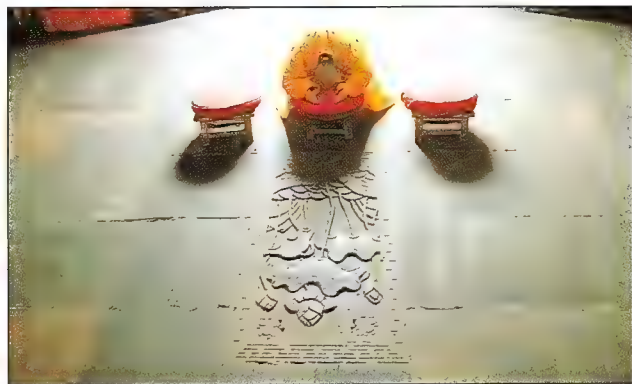
A fellow traveller told me that the terrace was over seven kilometres away. It seemed a formidable distance and I wondered if I was fit enough to make it. But then looking around me I saw large numbers of old ladies forging ahead, sure-footed with straightened backs. As they climbed they counted their rosaries in pious concentration, and the sight of them was enough to spur me on.

The mountain trail was flanked by temples, nunneries, thatched cottages and small restaurants. The monotony of the trek up the mountain was relieved by the captivating beauty of the virgin forests and bamboo groves that covered the landscape. It is said that Jiuhua Mountain was where Ksitigarbha presided over religious rites to save the souls of the dead, thus every temple or nunnery here has statues in his image.



A lotus design is carved into the floor of this hall (1, by Ling Jun).

Inside this pagoda are the remains of Ksitigarbha Kim (2, by Ling Jun). According to legend, this hat, pair of shoes and religious implement once belonged to Ksitigarbha Kim (3). It is said that Ksitigarbha once wrote the words "Jiuhua Mountain's Temple of Longevity" on a bowl, which was then put into a kiln with 8,400 other bowls. Mysteriously, these same words appeared on each and every bowl, which were then sent to the Temple of Longevity. This man is holding one such bowl, now a valuable relic there (4). This gilded body preserved in the Temple of Longevity is actually the "Flawless Preacher" Hai Yu, who died here at the age of 126 (5). The monks in the Temple of Longevity are having a meal (6, by Chan Yat Nin).



1



2



3

During the seventh year of the Kaiyuan reign (719) in the Tang Dynasty, Kim Gio Gak, a 24-year-old scion of the imperial family of the Silla Kingdom (one of the three kingdoms in Korea at the time) came to China to study Buddhism and eventually settled down in a hermitage on Jiuhua Mountain. The local people called him the "Cave Dwelling Monk". His two uncles arrived later, in an attempt to persuade him to go home. Instead, they were so moved by his religious devotion that they chose to stay with him. A temple was later built and dedicated to the memory of these two elder Koreans.

Kim Gio Gak died here at the age of 99, after spending 75 years in these mountains. Three years after his demise his coffin was opened and observers were shocked to see that his remains showed no signs of decay, his face looked like that of a living man, and when his limbs were flexed, sounds like a gold lock being clicked open could be heard. He was thereafter regarded as the reincarnation of Ksitigarbha and this mountain became Ksitigarbha Kim's domain.

Later, people from Silla crossed the sea and travelled to Jiuhua to build temples. By the late Tang Dynasty 13 temples and nunneries had been built here. The number continued to grow during the Song (960-1279) and Ming (1368-1644) dynasties, during which time the monastic population expanded as well. By the Qing Dynasty (1644-1911), Jiuhua Mountain had become a thriving religious sanctuary and home to 3,000-4,000 monks and nuns.

There are still many monks and nuns around today. In mountain side temples one can often see monks cupping their palms to their chests and chanting prayers; or nuns ringing bells and beating drums during religious activities. A deeply Buddhist atmosphere pervades every temple and building on this sacred mountain.

Wandering around the slope I bumped into a gigantic 1,400-year-old pine tree. As the mist started to lift, I was able to clearly see its marvellous shape. Its thick branches seemed to be stretching out like the wings of a huge flying bird, hence the name Phoenix Pine Tree.

All 99 Peaks Visible from Heavenly Terrace

The view became clearer and wider as the haze began to retreat. As I gained height I could see a blue smudge of mountain peaks glimmering faintly in the distance. Suddenly the sun rose, penetrating the slowly spreading mist and casting its rays over the sea of billowing clouds which hovered just off the edge of the cliff where I stood. In no time the world was turned into a kaleidoscopic scene of rapidly shifting colours and shapes. Just a moment ago I was still doubting if there was anything this drab world of mist had to offer.

I stood at the edge of the cliff, mesmerized by the sun-washed sea of clouds. A few monks went past in haste, without so much as casting a single glance at the lovely scene. As mountain residents, they have long got used to the landscape. I lingered on by the sea of clouds until the mist had evaporated into thin air and all the 99 peaks had come into focus. As I resumed my journey up the mountain I realized that nobody can fully comprehend the charm of Jiuhua Mountain without personally visiting it themselves.

Having crossed a "sky bridge" that sat precariously astride two peaks, the crowd paused to look at Lion Peak in the distance and take snapshots of Guanyin (Goddess of Mercy) Peak. "Do you see how the mountain looks like the Goddess of Mercy?" Mr. Li asked. I nodded. Some fellow tourists echoed in, and started to discuss which side of the mountain looked more like the goddess. The steep footpath became more crowded as people jostled with each other for the best position to take pictures of the peak.

A short distance away stood Baijing (Sutra Perusing) Terrace, where there is a building in which Kim Gio Gak once sat and recited Buddhist scriptures. People filed in to get a closer look. Sunbeams flooded in from the overhead window, and on the stone floor I saw impressions of two huge footprints, believed to have been left by the Korean monk when he was reading scriptures.

Climbing up the stone stairway after leaving the terrace, I saw many peaks and boulders in unusual shapes. Looking over my shoulder





der I discovered a huge crag hovering over the terrace like a giant bird perched on the edge of the cliff as it listened to Kim's chanting. Fittingly it is called "Big Bird Listening to Prayers". Heavenly Terrace drew near as I worked my way uphill, drenched in sweat. Someone climbing downhill told me that the summit was close at hand, so with a burst of energy I dashed up the steps to the terrace.

Atop Heavenly Terrace

On Heavenly Terrace stands a temple of the same name, also known as the Temple of Ksitigarbha. The air was heavy with the smoke of burning incense, and the temple's Qianfo (Thousand Buddha) Chamber was thronged with pilgrims. Having endured the back-breaking climb up the mountain, they were now prostrating themselves in front of the statue of Ksitigarbha and asking for the Buddha's blessings, each face a study of piety.

To the left of the temple is a huge stone ridge called Qinglongbei, which provides a bird's-eye view of the surrounding mountains. Suddenly someone pointed a finger into the distance and shouted, "Sea of Clouds! Sea of Clouds!" Another followed by crying, "Huangshan! Huangshan!" Mounting the stone ridge I discovered a group of mountaintops shimmering in a sea of wavy clouds. Judging from their fabulous shapes they were unmistakably part of Huangshan Mountain, visible even at such a great distance.

Sunrise Over Heavenly Terrace is one of the ten major scenic attractions on Jiuhua Mountain. Of course in order to see this magical moment one has to get there very early, but actually it takes a whole day to take in all the subtleties of the ever-changing scenery. That privilege, I surmised, belongs to the monks and nuns who reside in the mountains. Yet they tend to take all this for granted, for they have more important business to attend to: growing vegetables on the slopes and developing a religious character through leading a disciplined and austere life style.

At this point Mr. Li started pleading with me to leave before it got too late. But it seemed that the numbers of people climbing up and down the mountain were increasing in both directions, and the paths were still bustling with activity. Vendors were hawking their wares, ranging from candles and incense to souvenirs and religious beads and pendants. Some of them pestered me so much that I finally gave in and bought a string of beads as a memento of my trip.

On our way downhill Mr. Li and I went into the Penglai Restaurant and had a feast of delicious wild vegetables and mushrooms. Picking fragrant mushrooms and wild vegetables is part and parcel of local life. Everywhere we went we saw mushrooms, day lilies, glossy ganodermas and medicinal herbs spread out by the roadside to dry. The prices were incredibly low, but I had to resist the temptation to buy because my knapsack was already much too heavy.

Turning west halfway down the slope I visited the well-known Baisui (Longevity) Temple atop Dongyan Peak. Its full name is "Temple of Longevity for the Protection of the Country". During the Wanli reign (1573-1620) of the Ming Dynasty, a 24-year-old monk named Hai Yu (Flawless Preacher) built a hut for himself here, surviving by eating wild plants. He lived the life of an ascetic until one day when he put himself into a sitting position and breathed his last at the age of 26. Thus he was named a "Man of Longevity", a temple was built and dedicated to his memory, and the emperor posthumously honoured him as a Bodhisattva. Three years after his death, his disciples gilded his mummified body and enshrined it in the temple. The body, kept in the Temple of Longevity, is still in perfect condition.

When I left the temple the sky had cleared up completely, and I could see Jiuhua in its entirety for the first time: a thriving town complete with its own post office, shops and markets.

There are also quite a few temples right in the town. Of them all, the most impressive by far is the Hall of Sacred Remains, whose 81 flights of flagstone stairs give it a grand and imposing air. The hall was built on the site of Kim Gio Gak's tomb during the Tang Dynasty and rebuilt during the Tongzhi reign (1862-1874) of the Qing Dynasty.

Visitors on one of Jiuhua Mountain's paths (1, by Ling Jun). ■ Many pilgrims from Southeast Asian countries prefer being carried up and down the mountain rather than walking (2, by Ling Jun). ■ A solemn religious assembly at Jiuhua Mountain (3, by Ling Jun) ■ Many people come to study Buddhism at the beautiful Temple of Sweet Dew (4, by Chan Yat Nin). ■ These nuns residing in the Minyuan area work as hard as farmers (5, by Ling Jun). ■ The Phoenix Pine Tree in Minyuan is known for its unusual shape (6). ■ The large covered jars in this courtyard are for containing the bodies of dead monks, whose corpses undergo a mummification process and are then placed in the jars in a meditation posture (7, by Ling Jun).



5



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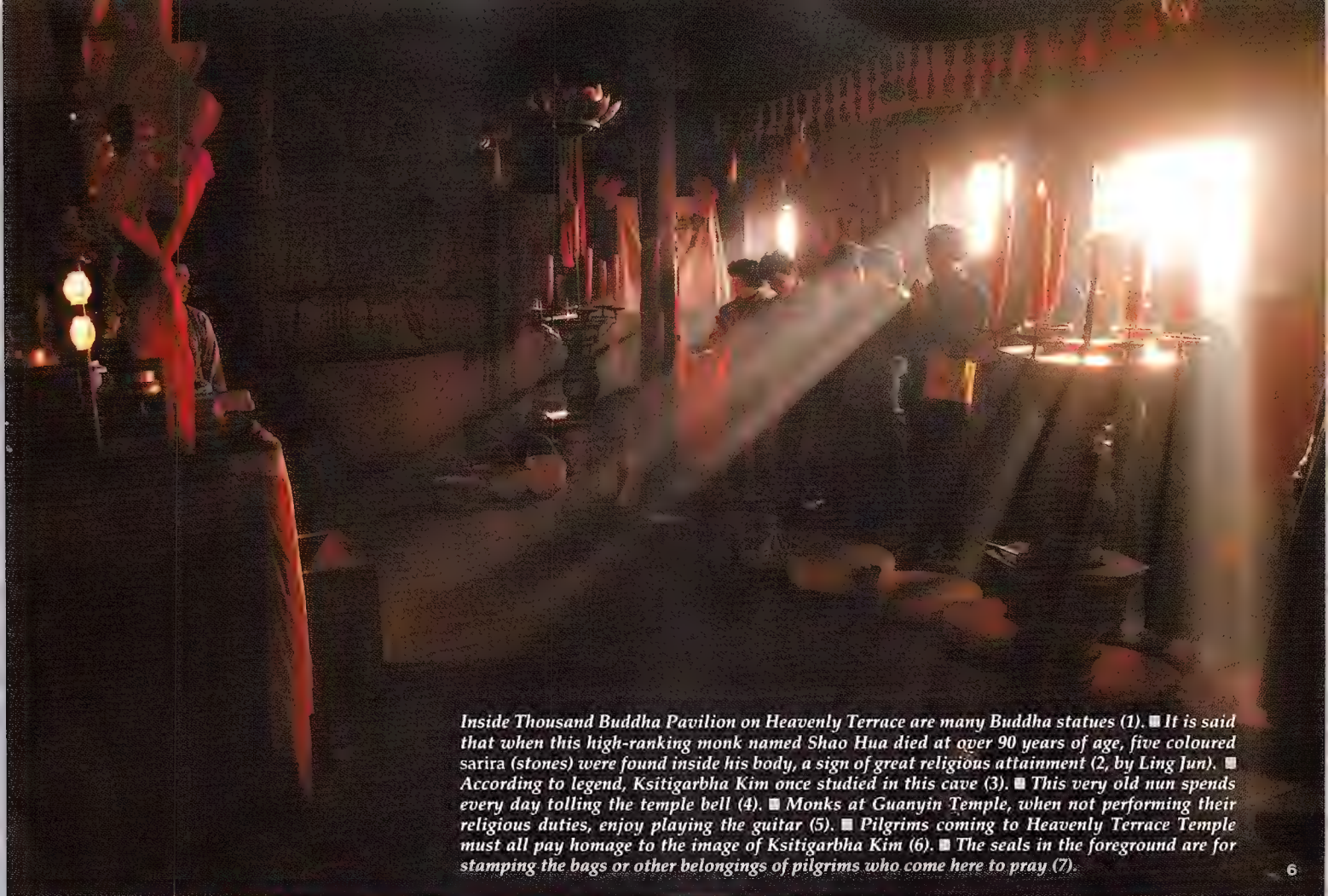


7

Climbing up the first flight of stairs I saw a sign which read "No. 1 Mountain in the Southeast". Inside, the floor was paved with marble and there were several sculptures of Buddhist deities, all done in excellent workmanship. In the centre of the hall was a seven-storey wooden pagoda, each floor featuring eight niches containing exquisite statues of Ksitigarbha Kim.

In front of the neighbouring Huacheng Temple there is a sizeable pond where Buddhists set free captive fish they have





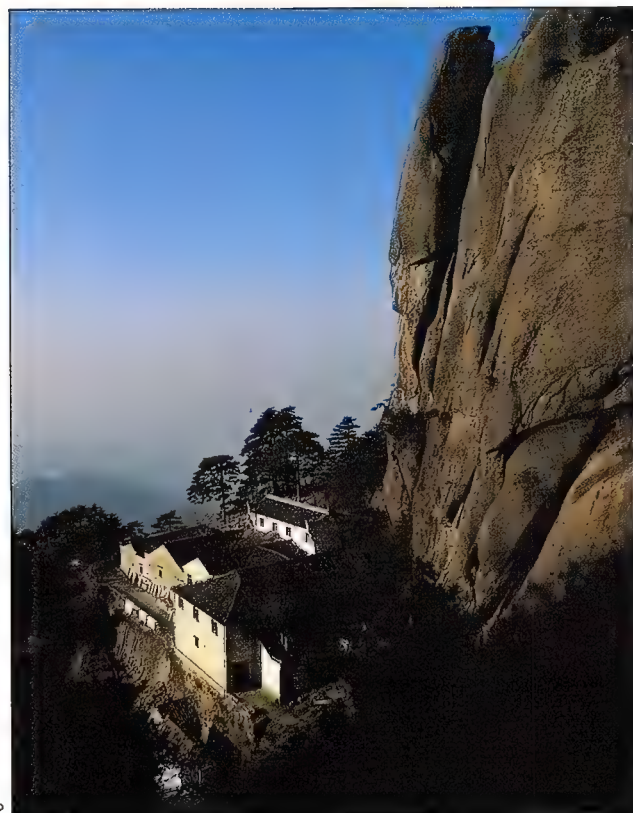
Inside Thousand Buddha Pavilion on Heavenly Terrace are many Buddha statues (1). ■ It is said that when this high-ranking monk named Shao Hua died at over 90 years of age, five coloured sarira (stones) were found inside his body, a sign of great religious attainment (2, by Ling Jun). ■ According to legend, Ksitigarbha Kim once studied in this cave (3). ■ This very old nun spends every day tolling the temple bell (4). ■ Monks at Guanyin Temple, when not performing their religious duties, enjoy playing the guitar (5). ■ Pilgrims coming to Heavenly Terrace Temple must all pay homage to the image of Ksitigarbha Kim (6). ■ The seals in the foreground are for stamping the bags or other belongings of pilgrims who come here to pray (7).

6



7

Due to the steady number of visitors to Heavenly Terrace Temple, there is always work to be done such as sweeping and cleaning out the incense burner (1). ■ The Sutra Perusing Terrace and temple are situated somewhat precariously between two cliffs (2). ■ This rock on Guanyin Peak resembles the Goddess of Mercy, thus pilgrims often come here to pray (3).



bought from the market. The surrounding mountains and houses cast their silhouettes in the calm pond water. Huacheng Temple is said to be the first temple ever built on Jiuhua Mountain. Long ago in the Eastern Jin Dynasty (317-420) a monk named Bei Du built a house here, which was then rebuilt during the Zhide reign (756-758) of the Tang Dynasty and given its present name. Now it has become the Jiuhua Mountain Museum, and its four pavilions have so many religious artifacts on display that it takes two hours to see them all.

These religious relics include seals and imperial edicts issued by Tang, Ming and Qing emperors, bronze and porcelain bowls, and bricks taken from the fallen Leifeng Pagoda. A bronze unicorn named "Attentive Listener", is said to be the likeness of the legendary animal that carried Kim Gio Gak across the sea from Silla to China. There are also two sets of Buddhist scriptures inscribed on 20 Indian patra tree leaves, whose characters are still legible after the passage of 2,000 years. On display is also a copy of the 81-volume Buddhavatamsakamahavaiipulya-sutra, the entire text hand-written by Monk Hai Yu using his own blood mixed with gold dust. It took him 20 years to finish this colossal work.

Chandana (Sandalwood) Temple near Huacheng Temple houses the headquarters of the Jiuhua Mountain Buddhist Association, which handles local religious affairs and sponsors all sorts of Buddhist functions. Wandering around the streets of Jiuhuajie I came to Zhiyuan Temple. It is one of the four major Buddhist establishments in Jiuhua Mountain; the other three are Ganlu (Sweet Dew) Temple, Baisui Temple and Dongyan (East Crag) Temple. East Crag Temple is no more. Ganlu Temple is situated on the mountain slope opposite the town, and Baisui Temple is tucked too far away. Thus Zhiyuan Temple has become the most frequented place of worship for visitors to Jiuhua Mountain.

First built during the Ming Dynasty and expanded repeatedly during the Ming and Qing dynasties, the temple is a delight to the eye. Its entire layout hugs the contours of the mountain, with one level built on top of the next. Its interior features neat rows of Buddhist deities painted in dazzling colours, and the small archway in front looks somewhat out of place next to this massive piece of architecture. Li Bai, a famous Tang-dynasty poet, used to study in a house on the left side of the temple, but now only a well named after him is left in the shadow of two luxuriant ginkgo trees, said to have been planted by Li Bai himself. Nobody knows if the story is true or not — to me it was satisfying enough just to be walking in the great poet's footsteps.

Flying Waterfalls and Picturesque Streams

It was already twilight when I groped my way back to the hotel, and at that time of day Jiuhua Mountain looked like any other quiet countryside town. Plumes of kitchen smoke drifted up from the houses, where housewives were busy preparing supper. For a small sum of money I bought some tea eggs and baked sweet potatoes and returned to my room for a typical local meal.

The following day I hailed a taxi and left the town. On the way I passed a waterfall cascading down from an overhanging cliff and splashing into a big pond below. Known as Dragon's Pond and the Flying Waterfall, it is yet another scenic spot on Jiuhua Mountain.

When the cab reached the foot of the mountain I looked back, longing at the fantastic scenery above. So reluctant was I to bid farewell to this lofty mountain that I had to stop the cab and step out to have a last look. The driver told me that near where I was standing was another scenic attraction of Jiuhua Mountain called Mountainscape Crisscrossed by Five Streams, an area of vibrant colours in striking contrast to the hazy mist-covered mountain.

I took one photo after another in the hope that I could carry with me all the beauty of the rivers, mountains, flowers, trees, and rocks of Jiuhua Mountain. Had it not been for the taxi driver's constant urging I would have forgotten entirely about the long return journey to Wuhu ahead of me. Even today I still have the feeling that I left a part of myself in the mountains and fields of Jiuhua.

Translated by Ling Yuan



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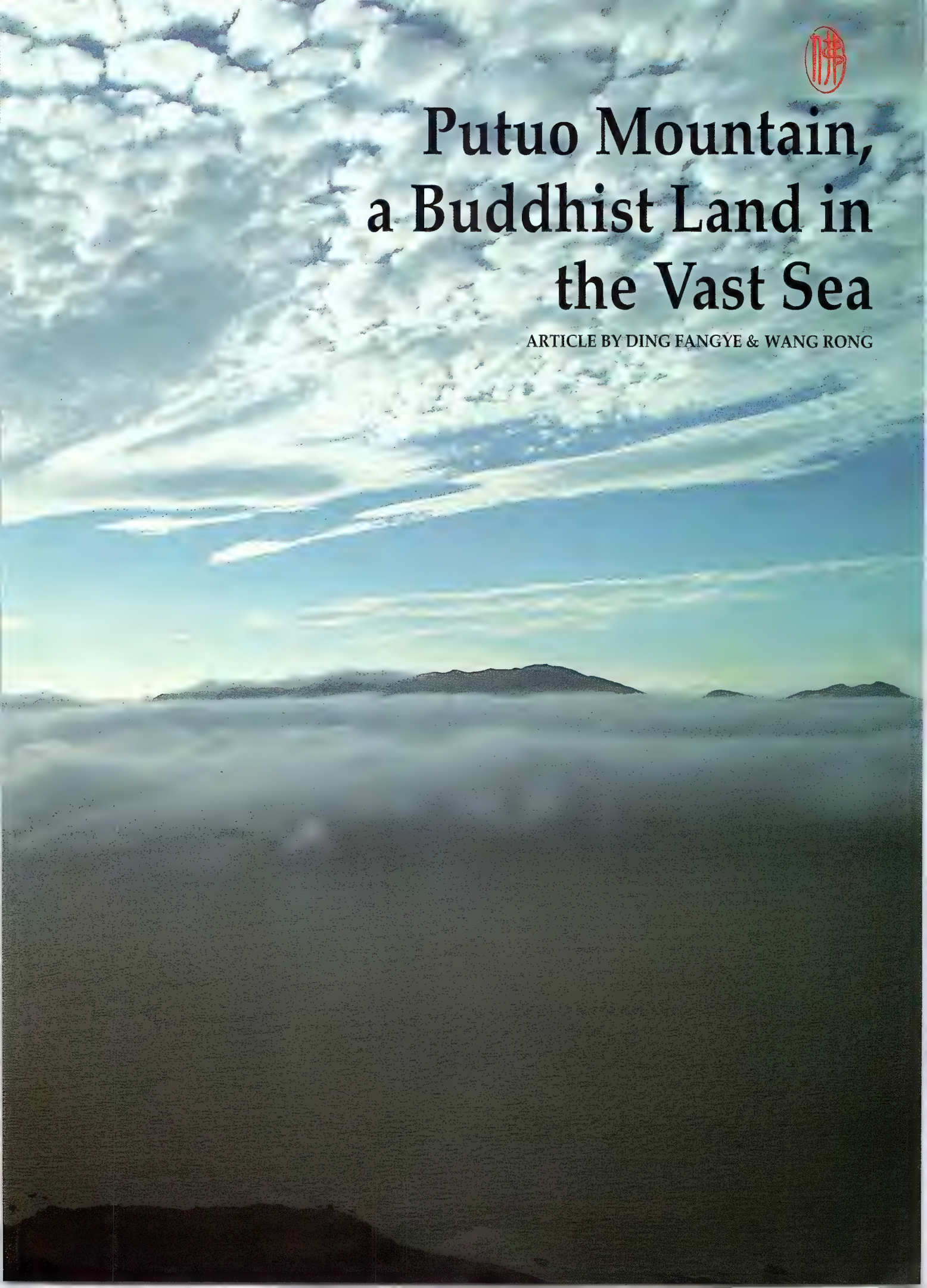
*From the top of Putuo Mountain one can
only see the white clouds that drift past the
various peaks (by Leong Ka Tai)*





Putuo Mountain, a Buddhist Land in the Vast Sea

ARTICLE BY DING FANGYE & WANG RONG



Putuo Island

▲ 龍頭山 Dragon Head Mountain

海澄禪院 Haicheng Monastery

慧濟禪寺 Huiji Monastery

鵝耳樅 Hornbeam Tree

古佛洞 Ancient Buddha Cave

▲ 佛頂山 Mount Foding (291 m)

雲扶石 Yunfu Rock

Thousand Step Stone Stairway

香雲亭 Xiangyun Pavilion

法雨禪寺 Fayu Monastery

楊枝庵 Poplar Nunnery

望海亭 Sea Viewing Pavilion

聽潮石 Tide Listening Rock

千步沙 Thousand Step Beach

大乘庵 Mahayana Nunnery

朝陽洞 Chaoyang Cave

仙人井 Immortal's Well

西天門 West Heavenly Gate

普濟禪寺 Puji Monastery

圓通庵 Yuantong Nunnery

磐陀石 Pantuo Rock

心字石 Heart Rock

多寶塔 Duobao Pagoda

百步沙 Hundred Step Beach

白華山 Baihua Mountain

正極亭 Zhengqu Pavilion

不肯去觀音院 Reluctant-to-Go Guanyin Courtyard

潮音洞 Tide Sound Cave

紫竹林 Purple Bamboo Grove

觀音跳 Guanyin Leaping Cliff

海岸牌坊 Seashore Archway

南天門 South Heavenly Gate

短姑道頭 Sister Duangu Road

Pier

Dragon Head Mountain

海澄禪院
Haicheng Monastery

鵝耳櫚 慧濟禪寺
 Hornbeam Tree Huiji Monastery


古佛洞
Ancient Buddha Cave

▲ 佛頂山
Mount Foding (291 m)

Thousand Step Stone Stairway

香雲亭
Xiangyun Pavilion

法雨禪寺
Fayu Monastery .

楊枝庵
Poplar Nunnery

聽潮石 (Tide Listening Rock) Sea Viewing Pavilion

善財洞
Sudhana Cave

梵音洞
Fanyin Cave

東海
East China S

Thousand Step Beach

大乘庵
Mahayana Nunnery

朝陽洞
Chaoyang Cave

仙人井
Immortal's Well

西天門
West
Lantern

普濟禪寺
Puji Monastery

二龜聽法石
Two Tortoises Listening
to Guanyin Rock
西天洞

梅福庵
Meifu Nunnery

磐陀石
Pantuo Rock

心字石

寶塔
Pagoda

● 寶塔
Pagoda

West Heavenly Cave

觀音洞
Guanyin Cave

心字石
Heart Rock

to Pagoda

白華山 ▲ 正趣亭
Baihua Mountain  Zhengqu Pavilion

正趣亭 Zhengqu Pavilion

不肯去觀音院
Reluctant-to-Go
Guanyin Courtyard

潮音洞

紫竹林 Tide Sound Cave
Purple Bamboo Grove

Pier  Seashore Archway

Sister Duangu Road  南天門
South Heavenly Gate

●觀賞跳
Guanyin Leaping Cliff

洛迦山
Luoja Mountain

Putuo Mountain is located on a small island in Zhejiang Province, not far from Shanghai. The island, also called Putuo Mountain, is part of the Zhoushan Archipelago, the closest major city being Ningbo. The whole island covers a small area of 12.5 square kilometres, with the steepest mountain topography in the northwest. The highest peak, Mount Foding, is 291 metres above sea level. Most of the scenic spots and historical sites are distributed in the south-eastern part of the island.

Among the four major Buddhist mountains, Putuo is the only one located in the sea, which means that it not only boasts undulating green peaks, deep caves and strangely-shaped rocks, but also fine sandy beaches and clear ocean water. All the charm of a mountain combined with wonderful sea scenery, Putuo Mountain is known in China



◀ The Seashore Archway constructed in 1919 has couplets on all four pillars and was built in traditional Chinese style (by Wang Miao).

▼ Of the four famous Buddhist mountains in China, Putuo Mountain is the only one dedicated to worshipping Guanyin, known in Indian lore as Avalokitesvara (by Ye Wenqing).





Huiji Monastery on top of Mount Foding is built courtyard-style and is devoted to worshipping Sakyamuni, the founder of Buddhism (by Ma Yiu Chun).



as "A Buddhist Land in the Vast Sea". It is no wonder that, apart from the pilgrims who come here in endless streams, many Chinese and foreign tourists also enjoy visiting this place of great natural beauty.

The Legend of Sister Duangu

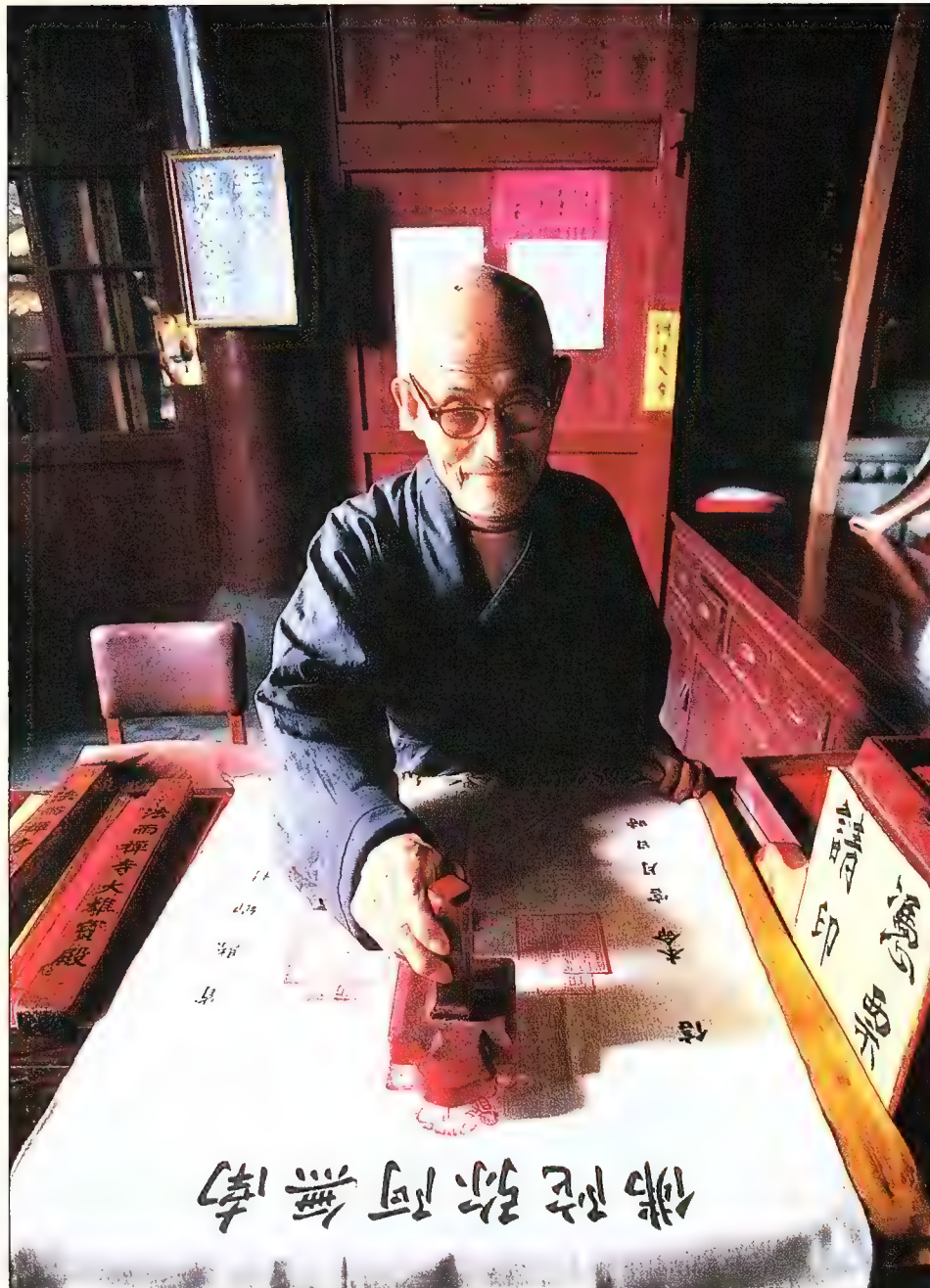
One evening last autumn I decided to explore this island-mountain, and boarded an overnight passenger ship in Shanghai heading for Putuo Mountain. As our ship arrived at daybreak, I went to the deck and gazed out into the distance at Putuo Mountain. The moment the ship docked at the pier on the southern side of the mountain, crowds of pilgrims with yellow incense bags slung over their shoulders pushed their way onto the deck in their hurry to go ashore.

Once I got on solid land I consulted my map and walked eastward until I came to a magnificent archway. Not far from the archway were a few rocks of varying sizes. Although the rocks were overgrown with moss, the inscriptions on them were still visible, with names such as "Land of Happiness", "Benign Voyage from the Universal Ferry" and "The Historical Site of Sister Duangu". In fact this road had the unusual name of "Sister Duangu Road".

There is an interesting story behind this road and the inscribed rocks. According to legend, at the end of the Yuan Dynasty (1271-1368) a woman named Sister Duangu and her sister-in-law came here by boat to pray at Putuo Mountain. When they arrived, Sister Duangu suddenly fell ill and was unable to walk up the mountain. Her sister-in-law, therefore, had to go up the mountain alone to worship Guanyin, the Goddess of Mercy. At noon the tide rose and the boat drifted away from the shore. Sister Duangu, lying in

the boat, felt frightened and hungry. Just as she was at her most desperate, a woman in white suddenly floated over towards her carrying a basket of food. The woman picked up a handful of pebbles from the shore and threw them into the sea. The pebbles quickly grew out of the water and became stepping stones, which the woman used to board the boat. As soon as the woman in white put down the food, she disappeared.

When Duangu's sister-in-law returned and heard all this, she realized that the woman in white must be Guanyin herself, and immediately took Duangu to the temple to express their thanks to the goddess. Incredibly enough, in the temple they found that the goddess' skirt was still dripping wet. The moss-covered rocks I saw before me were said to be the "stepping-stones" that Guanyin used to deliver food to Sister Duangu.



► *This monk stamps the official seal of the temple on pilgrims' belongings and other objects (by Leong Ka Tai).*

Fayu Monastery was built at the order of Emperor Kangxi by dismantling and removing a Ming-dynasty palace in Nanjing (by Hu Zugang).



Guanyin's World

From Sister Duangu Road I continued to walk eastward to the southern coast of the island where there are many places of interest, such as Bukequ (Reluctant-to-Go) Guanyin Courtyard, Chaoyin (Tide Sound) Cave, Zizhu (Purple Bamboo) Grove and Guanyin Leaping Cliff, all somehow connected to the Goddess of Mercy.

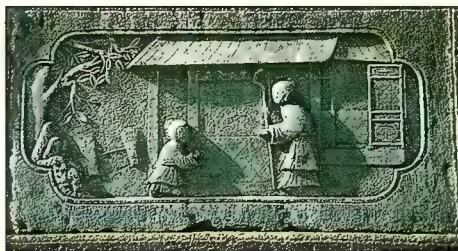
It is not by coincidence that all the Buddhist temples in Putuo Mountain have taken Guanyin as their object of worship. In fact, Putuo (Pota) Mountain should be called Potalaka, as there is another mountain, the Luojia (Laka), on the island, located in its southeastern corner. The two mountains form what is called "Guanyin's World". According to legend, before Guanyin became enlightened she lived and meditated on Luojia Mountain. After she attained enlightenment, she left the mountain in a single leap and went to practise Buddhism in Purple Bamboo Grove on Putuo Mountain. The 42-centimetre-long footprint sunken in the large rock in front of me was said to be left by Guanyin at that time.

The tiny courtyard called the Reluctant-to-Go Guanyin Courtyard is actually the oldest site on Putuo Mountain for worshipping Guanyin. It is said that in 863 during the Tang Dynasty a Japanese monk by the name of Keigaku came to China to study Buddhism at Wutai Mountain in Shanxi. When he finished his studies, he asked for a statue of Guanyin to take back to Japan. When his boat passed by Putuo Mountain, a storm suddenly started up and the voyage became impossible. Keigaku thought that it must be that Guanyin did not want to go east, so he left the statue next to Purple Bamboo Grove at the home of a local Guanyin devotee.

After that time, temples and nunneries began to appear one after another. By the Song Dynasty, in the seventh year of the Jiading reign (1214), Emperor Ningzong issued a decree making Putuo Mountain a place dedicated solely to Guanyin. All the temples on

◀ All religious followers who come to the temple fairs on Putuo Mountain carry yellow cloth bags containing incense, candles and other offerings (by Leong Ka Tai).

▼ Buddhism encourages the doing of good deeds, vividly expressed in this stone carving at Fayu Monastery called "24 Types of Piety" (by Wang Miao).





► This wall surrounds the Guanyin Cave Nunnery. The cave inside the nunnery is the largest stone chamber on Putuo Mountain (by Leong Ka Tai).

▼ Pilgrims on their way to Putuo Mountain talk and laugh in the boat, but as soon as the boat docks they rush to get off and begin their mountain pilgrimage (by Leong Ka Tai).



the mountain then began to worship the image of the Goddess of Mercy, and Putuo Mountain became her "world". At the height of Guanyin worship, there were three large temples, 88 nunneries, 128 thatched huts, 16,000 Buddhist statues and more than 3,000 monks and nuns on the mountain.

After listening to the sea tide pounding against the cliffs in Tide Sound Cave, I walked northward along a mountain path to Puji Monastery, the centre of Buddhism on the island. The temple is surrounded by pagodas, towers, bridges and lotus ponds, and looked extremely beautiful. But what struck me most was Duobao Pagoda, a five-storey building constructed in the Yuan Dynasty. On all four sides of the pagoda are vivid sculptures of the graceful Goddess of Mercy and 18 arhats in different postures.

I followed the stream of pilgrims with their yellow bags slung over their shoulders, and returned down the mountain to Puji Monas-



ery. Both pilgrims and visitors were crowded together inside, creating a lively atmosphere. It so happened that I had arrived during a festival to celebrate Guanyin becoming a nun. According to Buddhist belief, the 19th day of the second lunar month is Guanyin's birthday; the 19th day of the sixth month is the day she attained enlightenment, and the 19th day of the ninth month is when she became a nun. Naturally, these three days mark the three major temple fairs on Putuo Mountain. Every year, when the three temple fairs are in session, followers of Buddhism, both men and women, Chinese and foreigners, come here to pay homage.

Puji Monastery is the main, and largest, temple on Putuo Mountain. It consists of nine halls, 13 pavilions and towers and some subsidiary buildings. Its Dayuantong Hall alone can hold 500 people at a time. The 8.8-metre-high golden statue of Guanyin in the hall is believed by Buddhists to be the real body of

the Goddess of Mercy. Standing on either side of the statue are images of Sudhana and the Dragon's Daughter. Along the four walls are 32 seated Guanyin statues, each with a different expression and posture, believed to be the various representations of Guanyin when she taught Buddhism to different audiences.

Inside the hall, amidst the chanting of scriptures by monks and nuns, pious men and women pilgrims came one after the other to kneel down before the statue of Guanyin. Putting their hands together in front of their chests, they poured out their grievances and prayed to Guanyin. Their expressions looked especially serious as they knelt amidst the rising clouds of incense smoke. After they finished their prayers, some of them went to ask the monks to stamp their incense bags or handkerchiefs with a seal engraved with Buddhist sutras, which then became a souvenir or an auspicious object.

Where Even the Rocks Have Names

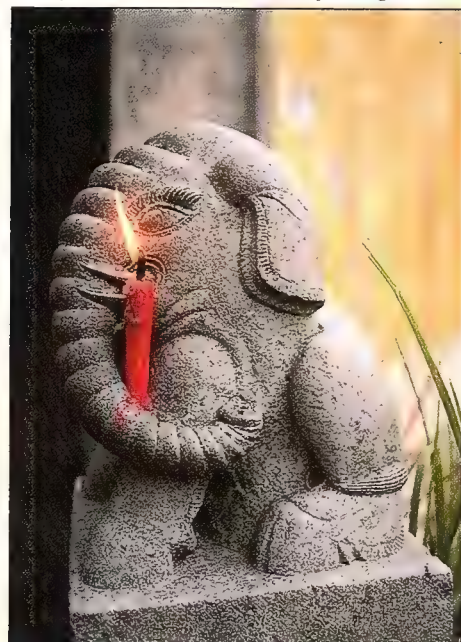
With great difficulty I squeezed my way out of the crowded Puji Monastery and headed west along a quiet mountain path. Before long, I came to Xitian (West Heavenly) Gate, which is formed by two upright rocks facing each other. Devout followers of Buddhism believe that this is the gateway to Buddhist heaven. Beside the gate is a rock with a smooth surface, on which is carved the character for "heart". The single character measures five metres high and seven metres wide, giving the rock its name of Heart Rock. The purpose of the rock is to remind followers of Buddhism that they must always be whole-hearted in their belief. Today, Heart Rock has become a popular spot where lovers come to take photos.

Leaving Heart Rock, I turned westward and walked past Meifu Nunnery to the First Rock Under Heaven — Pantuo Rock. Pantuo Rock is formed by two large rocks, the one on top 2.7 metres high, with a wide upper part and an awl-shaped lower part. The part where it connects with the lower rock is just 60 centimetres long, and the upper rock looks as if it might break off any time. The incredible thing is that the rocks are set firmly into place, despite appearances.

On the slope beside Pantuo Rock is another huge rock. When I first saw it, it looked as though there were two tortoises lying on it. But when I got closer I could see that the "tortoises" were only two small stones. This huge rock is called Two Tortoises Listening to Guanyin.

◀ *Fragrant Cloud Pavilion provides a good resting place for pilgrims on their way up the mountain (by Leong Ka Tai).*

▼ *Sculptures like this are seen in all the temples on Putuo Mountain (by Leong Ka Tai).*





Inside Mahayana Nunnery is a reclining Buddha said to be the image of Sakyamuni just before he died at the age of 80 (by Leong Ka Tai).



There is a story about this rock, which goes as follows. Once upon a time there were two tortoises who were prime ministers under the Dragon King in the East Sea. One night they came to this rock to listen to Guanyin give a lecture on Buddhism. They listened so attentively that they forgot to go back to the Crystal Palace before sunrise, so when the sun rose, they became ossified and remained on the rock for ever. Another version says that the two tortoises were lovers in the East Sea. When they came here, they only looked lovingly at each other, ignoring Guanyin's lecture on Buddhism, so the goddess had them transformed into stones. At sunset I finally left the rocks and checked into the Xilei Xiaozhuang Hotel beside Puji Monastery.

An Island of Nunneries and Monasteries

Before dawn the next day I went to Baibu (Hundred Step) Beach to welcome the first rays of the early morning sun. On the way I saw many visitors walking sleepily along the same path towards Shishi, the best place on the island to watch the sunrise. I stood in the fine sand waiting quietly. Before long, the eastern horizon began to brighten and the light of early dawn emerged slowly through the clouds, penetrating the morning mist. Then, in an instant, all the clouds in the sky turned a rosy pink colour, and a shaft of red light shone upon the surface of the sea. I gazed into the distance and saw the morning sun rising like a huge ball of flames. All the people on the beach cheered and applauded to welcome the sun's arrival.

I turned and walked northward along the sandy beach and passed Xianren (Immortal's) Well. Continuing north I came to the Dacheng

(Mahayana) Nunnery, whose ten-metre-long reclining Buddha particularly interested me. The statue is an image of Sakyamuni, the founder of Buddhism, at the moment before his death at the age of 80. It is said that this reclining position is good for one's health and can help to prolong life. After leaving the Mahayana Nunnery I stayed on the same path, passed the Shuangquan (Double Spring) Restaurant and turned onto a flagstone road at the far end of which was the Yangzhi (Poplar Branch) Nunnery. In this building I was most impressed by a Guanyin stele on which is carved an image of Guanyin holding a poplar branch, looking very dignified. The image was engraved in the Wanli period (1573-1620) of the Ming Dynasty based on a painting by the famous Tang-dynasty artist Yan Liben.

After I left the Poplar Branch Nunnery, I went to Fayu Monastery, the second largest



► Huiji Monastery on the top of Mount Foding has a particularly beautiful interior (by Ma Yiu Chun).

Pilgrims all bring large bundles of "paper money" with them when they come to Putuo Mountain to pay homage to Guanyin (by Leong Ka Tai).



temple on Putuo Mountain. Nestled against the mountain and facing the sea, the temple is comprised of six levels built along the slope of Guangxi (Sunshine) Peak. At the entrance is a stone relief sculpture called the Nine Dragon Screen. Ancient trees grow between the temple's halls, with the two cypress trees in front of Nine Dragon Hall intertwined like a dragon and phoenix at play.

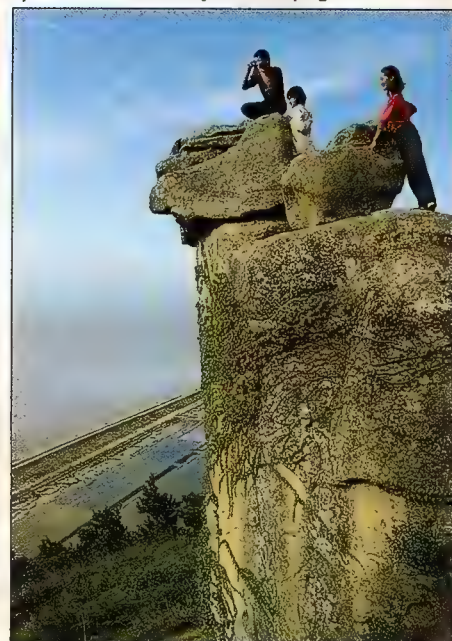
Nine Dragon Hall is a 22-metre-high, double-eaved building with a ridged roof. Inside, a large pearl with a dragon coiling around it is suspended from the ceiling. This, together with the eight dragons coiled around the pillars on all four sides, give the hall its name. A young monk told me that Fayu Monastery was built in 1699 at the order of Emperor Kangxi (r. 1662-1722) of the Qing Dynasty by dismantling and removing a Ming-dynasty palace in Nanjing. The building is the tallest Buddhist structure in all of China.

Climbing Mount Foding

Next I took Xiangyun (Fragrant Cloud) Road and began my ascent up Mount Foding, the highest peak of Putuo Mountain. But when I came to the 1,088 stone steps I found them very difficult to climb, with each step requiring enormous energy. However for the many pilgrims around me this was nothing; they even kowtowed at each step, climbing easily upward. I particularly admired the old women who also piously kowtowed, some once every three steps and others as many as three times at each step, their foreheads often turning black and blue in the process.

◀Tide Sound Cave is more than 50 metres deep, and when waves pound against the jagged rocks inside, thunderous sounds are produced (by Leong Ka Tai).

▼From the top of 53-Homage Rock, one has a panoramic view (by Ye Wenqing).



Halfway up the stone steps is a tower called Xiangyun (Fragrant Cloud) Pavilion, beyond which is the Yunfu (Cloud Supporting) Rock. This consists of three huge boulders, with the two lower rocks slanting at such an angle that they seem to be about to collapse at any moment. The towering rock on top looked just as unsteady, but in fact the three rocks are solid and able to withstand any storm.

I continued my climb up Mount Foding. By the time I got to the summit my legs felt like they had turned to jelly. However, when I turned to gaze out over the ocean and the high mountain peaks, I had a panoramic view of this "Buddhist Land in the Vast Sea", and my fatigue immediately left me.

After walking through a long narrow passage at the top of the mountain, a temple built inside a courtyard suddenly appeared. This was Huiji Monastery, the third largest temple on Putuo Mountain. Huiji Monastery is devoted to the worship of Sakyamuni, the founder of Buddhism. The founder of this temple, however, was a little monk called Yuan Hui. It is said that Yuan Hui, then only a 14-year-old boy, went begging for alms to collect money to build a temple. After having gone through all kinds of hardships and difficulties, he raised enough money to construct this temple.

I walked out of the back gate of Huiji Monastery and suddenly came upon a group of people chattering excitedly underneath an ordinary-looking tree. I inquired into what was happening and was told that this was a hornbeam tree, a rare species in the plant kingdom. Since 1932, when this tree was first discovered, no other tree like it has ever been found anywhere. A closer look revealed that the tree's branches all grew in pairs, symbolizing, some say, affectionate couples living together all their lives.

Caves of Sound and Light

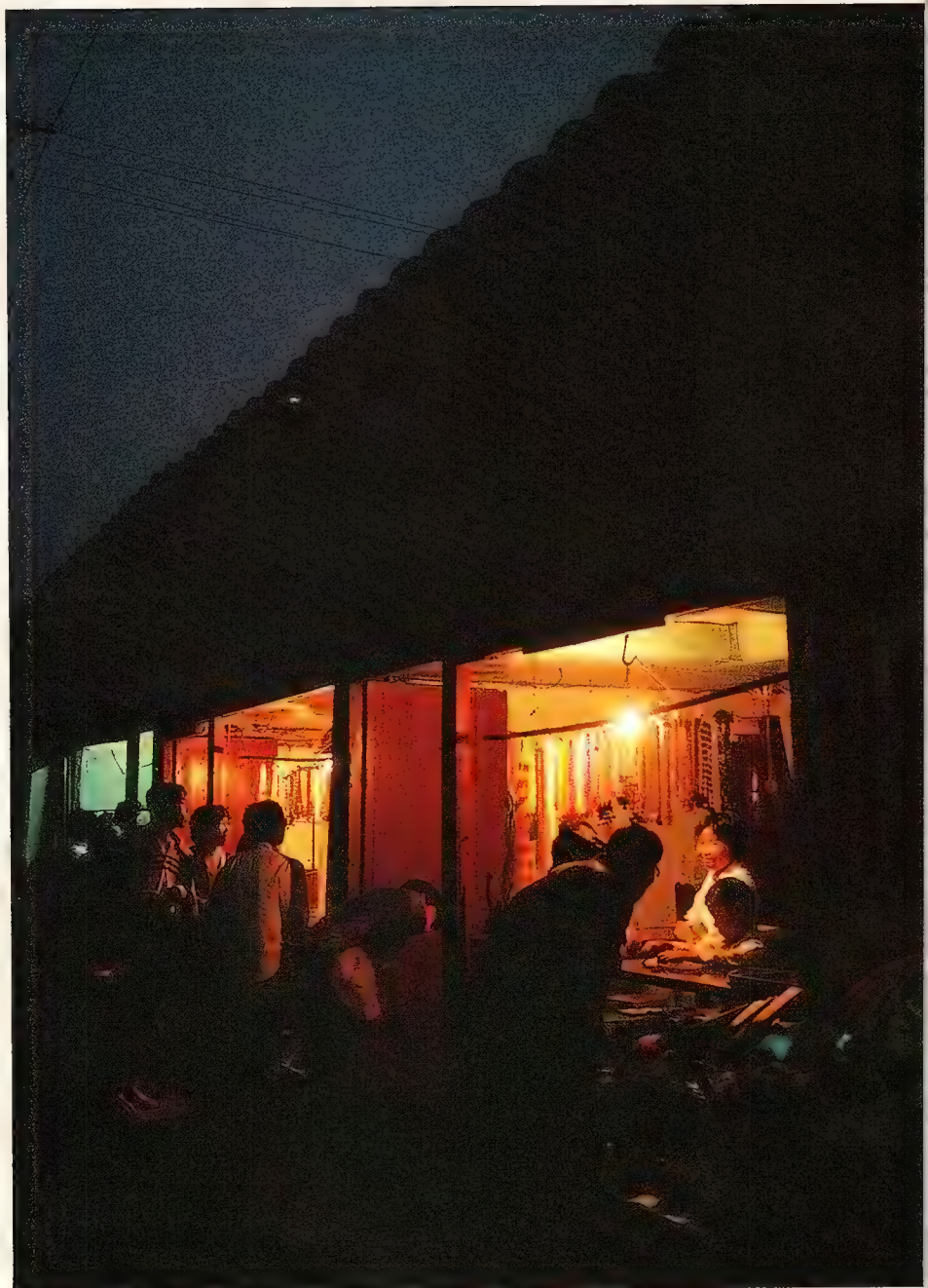
After my visit to Huiji Monastery I went back down the mountain and walked to Fanyin Cave, located in the easternmost corner of Putuo Mountain.

Fanyin Cave is a large crevice formed by rocks along the seashore. Billowing waves constantly pound the cliffs around the cave, sending up sprays of water and producing thunderous sounds. It is said that if you look into the cave from its mouth, you can see the image of Guanyin dressed in white robes. I tried, and sure enough I saw a brilliant white figure about one metre tall on the cave wall, appearing for an instant then disappearing. Actually, there is a scientific explanation for this phenomenon. The figure is formed by the sea water refracting sunlight on the uneven surface of the cave wall, and just happens to look like Guanyin.

Close to Fanyin Cave is another nunnery, inside of which is a statue of Guanyin riding

► Stalls selling Buddhist pictures, beads and other articles do a good business, especially during temple fairs (by Leong Ka Tai).

Walking on the sandy beaches of Putuo Mountain at sunrise or sunset is a real pleasure
(by Leong Ka Tai)





A huge turtle. The story goes that this turtle had practised Buddhism for a long time and had immense supernatural powers. One day, the Eight Immortals were travelling in a boat on the East Sea, talking and laughing merrily. The turtle was envious of them and displayed its magical powers by causing a storm and capsizing their boat. Although each of the Eight Immortals did everything within their power, they could not defeat the turtle. In their desperation, they turned to Guanyin for help. Guanyin chanted a few incantations at the mouth of Fanyin Cave, which made the turtle so tame she was able to ride on it, as depicted in the temple.

It was evening by the time I got to Qianbu (Thousand Step) Beach, a long stretch of sandy beach 1,500 metres long on the east coast. With the setting sun shining down on the soft gold sand, I bid farewell to this sacred Buddhist island.

Translated by Xiong Zhenru



◀ This huge rock with the character for "heart" carved into it is meant to encourage Buddhist faithful to pursue their religion wholeheartedly (by Wang Miao).

▼ At night the pagodas, towers and bridges around the lotus pond in front of Puji Monastery are reflected in the water (by Ye Wenqing).



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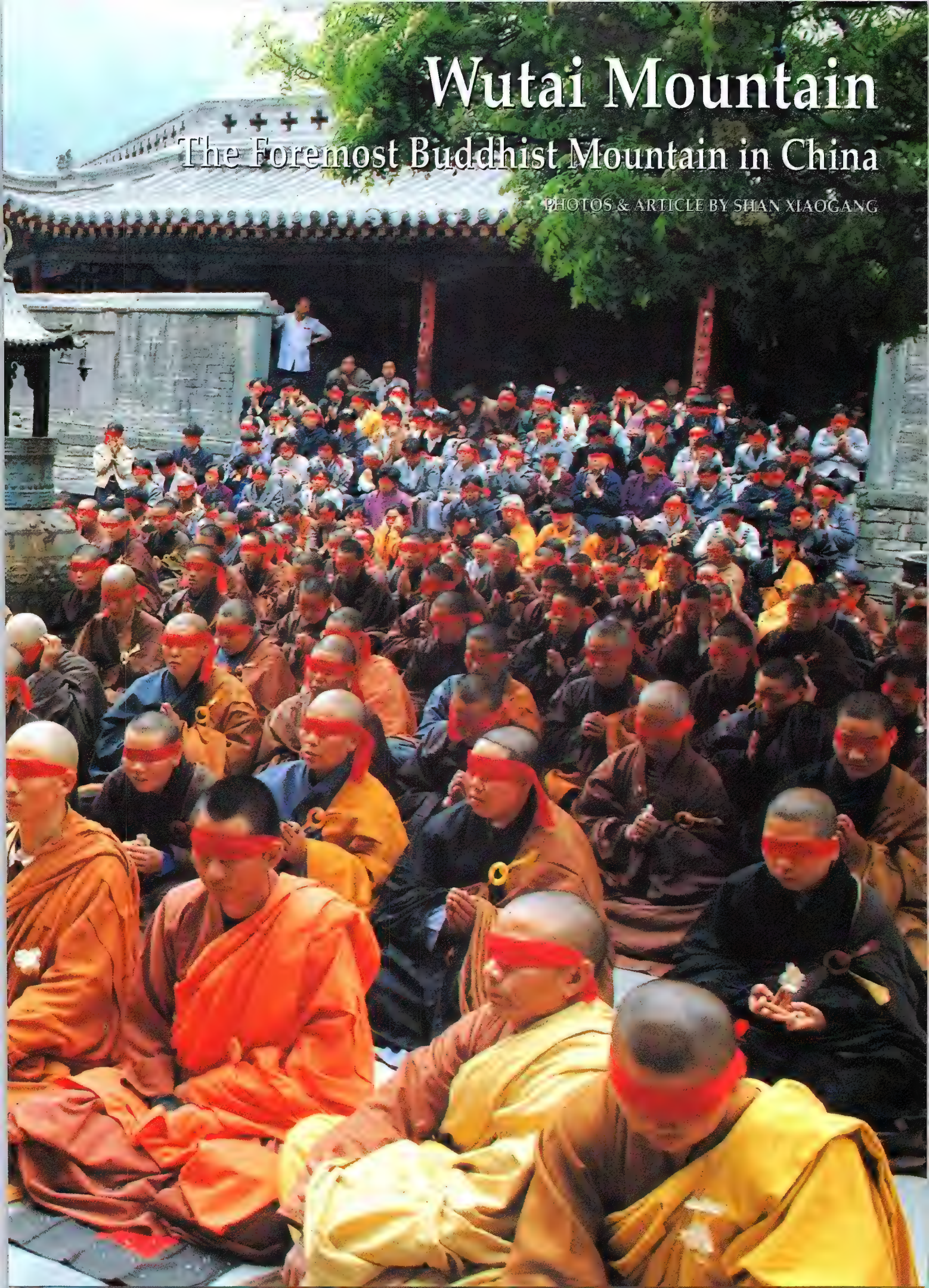


At Tayuan Temple, the Buddhist faithful take part in a Head-Washing Ceremony, during which they cover their eyes with a piece of red cloth as they listen to a sermon by the abbot.

Wutai Mountain

The Foremost Buddhist Mountain in China

PHOTOS & ARTICLE BY SHAN XIAOGANG



This bronze Thousand-armed Manjusri statue is quite unusual: in the centre of each hand is an alms bowl, and in each bowl is a mini-Buddha statue.



The magnificent Xiantong Temple has the best reputation of all the temples on Wutai Mountain (by Liu Yang).



This Living Buddha clad in a long orange kasaya came specially from Inner Mongolia for the ceremony marking the birthday of Sakyamuni.



A bronze statue of the Bodhisattva of Wisdom in Bronze Hall at Xiantong Temple

Wutai Mountain is located in Shanxi Province's Wutai County, 240 kilometres from the provincial capital of Taiyuan. With a circumference of 250 kilometres, the mountain is actually a cluster of five peaks with flat tops like terraces, hence the name Wutai (Five Terraces). Its cool and pleasant summer climate has also given rise to another name: Qingliang (Cool and Pleasant) Mountain.

In the centre of the five peaks is the town of Taihuai. Each peak has its own name, with the one in the east called Wanghai (Sea Viewing) Peak, the western peak called Guayue (Hanging Moon) Peak, the southern one Jinxiu (Brocade) Peak, the northern peak Yedou (Leaf Dipper) Peak and the centre one Cuiyan (Green Rock) Peak. Yedou Peak, towering 3,061 metres above sea level, is the highest of the five. In addition, the flat summit of each peak is given a name corresponding to its direction, thus there is Dongtai (Eastern Terrace), Xitai (Western Terrace), Nantai (Southern Terrace), Beitai (Northern Terrace) and Zhongtai (Central Terrace).

Wutai Mountain's geographical location, climate, terrain and its ancient name all resemble very closely a place described both in the

Dharani Sutra and the Sutra of the Adornment of Buddha, where Manjusri, the Bodhisattva of Wisdom, once lived. It is believed that Manjusri taught Buddhism here, therefore it has long been considered a sacred place for Buddhist followers. As the most trusted aide of Sakyamuni, the founder of Buddhism, Manjusri has always been highly revered by people here for his wisdom, intelligence and gallantry.

A Sacred Mountain for 2,000 Years

Of the four major Buddhist mountains in China, Wutai Mountain has the longest history, is the most peaceful and secluded, and has the most prestige in the Buddhist world. For hundreds of years, Wutai Mountain has been China's most sacred Buddhist ground. Furthermore, Wutai Mountain is China's only holy mountain where both Buddhism as followed by the Han Chinese, and Tibetan Lamaism, are practised together. Dalai Lamas, Panchen Lamas and Lcangskyab rinpoches (a Living Buddha) have visited and preached here, and some are even buried here. Thus, Wutai Mountain is considered sacred by Buddhist followers from Tibet, Inner Mongolia, Qinghai, Gansu

When the Living Buddha from Inner Mongolia came to eat under this tree, disciples from Inner Mongolia and Tibet showed their respect by prostrating themselves and offering gifts of money.



A Japanese Buddhist delegation took part in a religious ceremony at Xiantong Temple in July, 1987 (by Zhao Lin'en).

and Heilongjiang. Emperors from various dynasties have also come here on pilgrimage, adding to the fame and reputation of the mountain.

Wutai Mountain's Buddhist tradition dates back to the Yongping period (58-75) of the Eastern Han Dynasty, when the first temples were constructed here. Later dynasties continued building and repairing the temples, resulting in a large collection of ancient structures. In its prime, the mountain had over 300 temples and more than 10,000 monks. Forty-seven of these temples are still in good condition, and within their walls are over 100,000 superb sculptures and paintings, along with a great quantity of Buddhist cultural relics.

I came to Wutai Mountain just in time to witness the birthday celebrations for Sakyamuni, held on the eighth day of the fourth lunar month (usually falling in May). Two days before the festivities were to begin I arrived in Wutai County Town, 60 kilometres from Taihuai, the small town right in the heart of Wutai Mountain.

Early the next morning, I went to visit Nanchan Temple near Jijiazhuang Village, 22 kilometres southwest of Wutai. The temple is



This 16-storey wooden pagoda from the Ming Dynasty is housed in Boundless Hall at Xiantong Temple.

one of the three places in the Wutai Mountain area to be placed under state protection. In the temple is a grand wooden hall built during the Tang Dynasty (618-907), the oldest of its kind still standing in the country and therefore a real national treasure.

I was told that Nanchan is the smallest of all the temples in the Wutai Mountain area, but is complete with all the halls that a temple should have. The Buddha statues in the Grand Hall are vividly sculpted and true to life. As examples of art from the Tang Dynasty, they are similar in style to those in Dunhuang's Mogao Grottoes. On all four sides of the altar are beautiful carvings of various patterns such as lotus petals and floral borders.

The Buddhist Halo Temple

Several kilometres north of Nanchan Temple is Foguang Temple, built in levels at different heights on the mountain slope and embraced by green hills on three sides. It was constructed during the reign of Emperor Xiaowen (471-499) of the Northern Wei Dynasty after the emperor had purportedly seen Buddhist halos here. For this

A TV crew was filming a movie in front of the Bodhisattva Summit Temple about the Qing-dynasty Emperor Kangxi's pilgrimage here.



Turning prayer wheels and reciting sutras are everyday activities for monks of the Yellow Hat Sect.



Above middle: A bronze statue of Tsong Khapa, founder of the Yellow Hat Sect of Tibetan Buddhism, is displayed at Shifang Temple. Below the statue is a photo of the late Panchen Lama.

Lower: The "blossoming lotus revealing Buddhas" at Rahu Temple is one of the most popular sights on the mountain.

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reason it was given the name Foguang (Buddhist Halo) Temple. The temple's East Hall was first renovated in 857, 75 years after the Grand Hall at Nanchan Temple was built. Its later construction meant that it was much larger in size and more sophisticated in architectural design than Nanchan Temple. It is generally regarded as one of the gems of ancient Chinese architecture.

Built on terraced land, Foguang Temple consists of three courtyards, each higher than the one in front of it, with the magnificent East Hall being the highest structure on the mountain. Inside are 530 clay painted statues in addition to the 35 placed on the altar, all dating from between the Tang and Ming dynasties (618-1644). Besides the Buddhas on the altar, there are also statues of Monk Yuan Cheng who supervised the construction of the temple, Ning Gongyu, a woman benefactor, and statues of some of the temple's other benefactors in kneeling positions. The statues' accurate proportions, smooth lines and vivid expressions reflect the artistic achievements made during the height of Buddhism in China, and are in fact among the most valuable sculptures from the Tang Dynasty still extant. One Ming-dynasty clay painted sculpture depicting 500 arhats, along with the Tang-dynasty murals, also testify to the superb workmanship of that time.

The building on the right at Foguang Temple is called Manjusri Hall, the only Jin-dynasty (1115-1234) structure on Wutai Mountain. The hall houses six clay painted Buddha statues along with some Ming-dynasty murals. The wooden building, the Buddha statues, the murals and the calligraphy in the East Hall and Manjusri Hall are known as the "four unique creations" of Foguang Temple.

Several stone pagodas are situated both inside and outside the temple. Among them, five are from the Tang Dynasty, with the oldest dedicated to the temple's founder Yuan Cheng. Located just south of East Hall, this 1,000-year-old, hexagonal Indian-style pagoda is the only one on Wutai Mountain that came through the "repudiation of Buddhism" unscathed.

Xiantong — the Oldest Temple on Wutai Mountain

My next stop was the town of Taihuai, where I checked into the nearest hotel, the First Guesthouse of Wutai Mountain. Originally this was the west compound of Xiantong Temple, and even now an entrance connects it with the temple proper.

According to historical records, Xiantong Temple is the oldest of its kind on Wutai Mountain and one of the structures placed under state protection. Originally built in the year 68 during the Eastern Han Dynasty, it is also one of the first Buddhist temples ever constructed in China. In front of the temple stands a tall wooden bell tower with a huge bronze bell cast during the Ming Dynasty (1368-1644). Weighing



Many Lamaist temples are clustered together on a hilltop overlooking Taihuai (by Chan Yat Nin).

almost 5,000 kilos, it is easily the largest bell on the mountain.

The archway under the Bell Tower leads to a zigzagging stone path in the temple courtyard. Inside are seven large halls, with Wuliang (Boundless) Hall and Tong (Bronze) Hall being the most well-known. Boundless Hall was constructed during the Ming Dynasty and houses a large bronze statue of Vairocana Buddha. The hall was built entirely of bricks without using one single beam, therefore is also known as Beamless Hall. A bronze statue of

Maitreya, the Buddha of the Future, stands in the western part of the hall, and opposite it is a 16-storey wooden pagoda from the Ming Dynasty.

The Bronze Hall, five metres in height, stands on the slope behind the temple. It is gilded, and resembles in structure the one inside the Forbidden City in Beijing. Along the walls are some 10,000 bronze Buddha statues. Especially noteworthy is the hall between the Boundless and Bronze halls, which features a statue of a Thousand-armed Manjusri riding a lion with each hand holding an alms bowl, and in each bowl is a mini-Buddha statue. This treasure dates back to the Ming Dynasty.

Since Wutai Mountain is where Manjusri preached and lived, most of the temples here feature both images of Manjusri and Sakyamuni Buddha. In all the larger temples, including Xiantong, there is always a Manjusri Hall. The hall in Xiantong Temple has seven statues of Manjusri each of a different size, and the Bronze Hall has a one-metre-tall statue of the Bodhisattva.

Behind Manjusri Hall is the Grand Hall, the main hall of the temple and one of the largest on Wutai Mountain. All major religious functions are held here, and at the entrance there are cushions for worshippers to kneel on, tables for Buddhist scriptures and Buddhist musical instruments such as the wooden fish. Besides the daily lectures, major festival ceremonies and meetings to confer the full status of monk or nun on new initiates take place in this spacious hall.

Sunrise Festivities at Bodhisattva Summit Temple

At 4:30 a.m. on the day of the Buddha's birthday festivities, I was woken up by the sound of beating drums as the monks at Xiantong Temple began their morning prayers. I quickly got up and climbed towards Zhenrong Temple, also called Pusading (Bodhisattva Summit) Temple, on Lingjiu Peak behind Xiantong. After climbing the 108 stone steps, I came face to face with a Qing-dynasty memorial archway supported by four pillars. On the tablet at the top of the archway are four characters reading "Lingfeng Holy Ground" in the handwriting of Emperor Kangxi (1662-1722). People say that once you have walked up the stone steps and entered the Lingfeng Holy Ground, all your worries will disappear.

The Head-Washing Ceremony was held at Tayuan Temple, between Scripture Hall and the Great White Dagoba.



Top: The entrance to Tayuan Temple
Middle: The vast collection of scriptures in Scripture Hall
Tayuan Temple provides an ideal resource for monks studying Buddhist theory (by Wang Miao)



This monk in the reception room at Tayuan Temple receives visiting monks and new initiates (by Liu Yang).

Further up is a section of road called the Imperial Path — a sloped road with nine dragons carved in the middle. It is said that during the Qing Dynasty (1644-1911), only emperors could tread on top of the carved dragons. The steps lead into the temple courtyard, where the roofs of all the halls are covered with glazed yellow tiles. In the courtyard are various stelae erected under emperors' decrees, carved with the grandeur and magnificence only associated with imperial palaces. Bodhisattva Summit Temple actually looks like a miniature version of the Potala Palace in Lhasa, therefore it is also called Lama Palace.

Bodhisattva Summit Temple reached its prime during the Qing Dynasty when the ruling court used Tibetan Buddhism as a way of enforcing its rule in areas inhabited by Mongolians. Since the Mongolians revered both Manjusri and Wutai Mountain, they were encouraged to make pilgrimages here in order to help maintain harmonious ethnic relations. Because the emperor and the Mongol nobility also wished to worship at Wutai Mountain, the Qing court undertook a massive repair of most of the temples and even gave special permission for some temples to have glazed yellow tiles, a practice normally reserved only for imperial palaces. Offices were also set up at the front and rear entrances of Bodhisattva Summit Temple to take care of religious and sacrificial objects. This is unique among the temples at the four sacred Buddhist mountains. The following years saw the rise of 26 yellow-tiled temples, with Bodhisattva Summit Temple being the largest. At one time there were 3,000 lamas living here.

Inside the main hall over 20 lamas were sitting in two rows facing each other, doing their morning prayers. Behind this hall is Manjusri Hall, also called the Dripping Water Hall. This is because on clear days water drips down in regular intervals from the hall's eaves, an unexplained temple phenomenon. In both the front and rear courtyards are several copper cauldrons over two metres in diameter. On the 14th day of the sixth lunar month of every year a grand birthday



Top: The senior monks wear elaborate ceremonial dress as they recite scriptures with other monks at Tayuan Temple.
Bottom: The Tibetan edition of the Eight Treasure Sutra is kept in Scripture Pavilion at Tayuan Temple (by Gu Li).



ceremony is staged for Manjusri, when these cauldrons are used to cook rice and steam buns for all the lamas on Wutai Mountain.

The front and rear courtyards of the east section of the temple are connected by a corridor. Along this corridor, and in the round pavilion in the rear courtyard, are tall marble stelae with Han, Mongolian, Tibetan and Manchurian writing on each of their four sides. A gift from Emperor Qianlong (r. 1736-1795) of the Qing Dynasty, they are the largest stelae on the mountain.

A Birthday Celebration for Sakyamuni

At around 8:00 that morning, I hurried downhill towards Xiantong Temple along with the many pilgrims who were also making their way down the mountain. In the Grand Hall of Xiantong Temple, dozens of monks were chanting and kneeling on the floor. Candles had been lit and incense smoke curled overhead. The ceremony marking the birthday of Sakyamuni was about to begin. Representatives from all the other temples on Wutai Mountain were present, along with Buddhist disciples from all over the country.

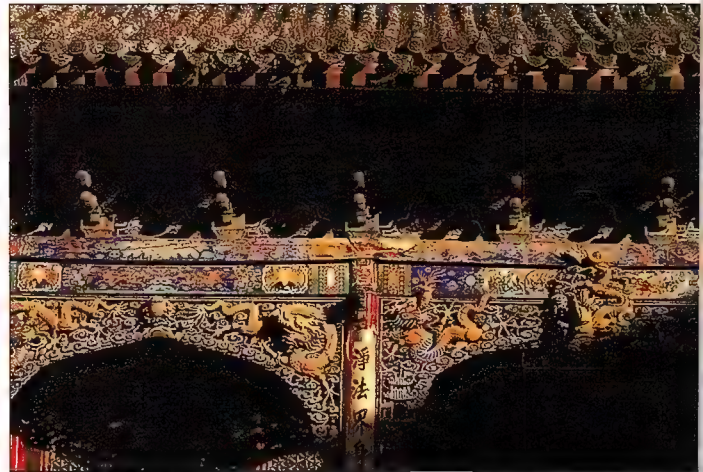
Half an hour later, both sides of the hall were lined with monks as more and more pilgrims continued to pour in. Monk Hong Jing, the abbot of Xiantong Temple, led a procession into the centre of the hall and began the grand ceremony of worshipping the Buddha. After making sacrifices to the Buddha, thou-

sands of monks chanted Buddhist sutras in unison, with over a thousand monks and lay Buddhists standing in the corridor and the yard in front of the hall. The atmosphere was one of profound solemnity and devotion.

Among the monks inside the hall was a Living Buddha from Inner Mongolia with a yellow *kasaya* (a robe worn by Buddhist monks) draped over one of his shoulders. After the chanting, the monks came out of the hall and began walking around Manjusri Hall. Then the abbot, the Living Buddha and several prominent monks went to offer



Colourful statues of Bodhisattvas surround the Manjusri statue in the Grand Hall at Manjusri Statue Temple.



All the wood brackets and roof beams at Puhua Temple boast superb carvings and designs (by Chan Yat Nin).

sacrifices to Skanda, the God of Protection. The ceremony came to an end at 10:30, when the monks filed into Wuguan Hall to enjoy a meal provided by the temple.

To the right of the 108 stone steps leading to Zhenrong Temple, high vermilion walls enclose temple after temple, built into the slope and continuing all the way down to the foot of the hill. In the afternoon I climbed halfway up the hill and then descended, visiting Guangzong, Yuanzhao, Rahu and Shifang temples in that order.

Four Temples in a Row

Below Guangzong Temple, erected during the Ming Dynasty, is Yuanzhao Temple, which was first built during the Yuan Dynasty (1271-1368). The Grand Hall of Yuanzhao Temple houses the Trikala Buddhas (Buddhas of the Past, the Present and the Future). Behind the hall is a 16.5-metre-high Tibetan style white stupa made of brick. It is said that the remains of a prominent monk from Nepal are buried under the stupa.

To enter Rahu Temple, one has to navigate a twisting stone path sandwiched between two vermilion walls. Believed to have been built in the Tang Dynasty, the temple is named after Sakyamuni's son

Rahula, who became a Buddhist at the age of 15 and later one of the father's ten disciples. In the temple's Manjusri Hall is a statue of the Bodhisattva of Wisdom riding a lion, which is crouched on a lotus platform rather than as is usually depicted, with it standing or crouching on a brick platform. On the flowers stretching out from the statue's shoulders are scriptures and the sword of wisdom, features often found in Tibetan Buddhism's representations of Manjusri.

For me the most interesting sight at Rahu Temple, and perhaps the entire mountain, is the "blossoming lotus revealing Buddhas" huge round platform supporting a red lotus flower over three metres high. Operated by a specially designed mechanism, the lotus slowly opens up to reveal four Buddha statues.

Also called Guangren Temple, Shifang Temple is separated by a wall from Rahu Temple and faces Yanglin Market Street in Taihu. Built in the Qing Dynasty, it was designed to house lamas and disciples of ethnic origin who came from faraway places. For this reason the sign bearing the name of the temple is written in Han, Tibetan, Mongolian and Manchurian.

In the hall in the centre of the temple is a large bronze statue of Tsong Khapa, founder of the Gelugpa, or Yellow Hat Sect of Tibetan Buddhism.

Reputed for its white marble carvings, the exquisitely executed and elegant-looking stone archway at Longquan Temple is an excellent example of temple art by Chan Yat Nin).



Each of the four sides of the stupa dedicated to monk Pu Ji at Longquan Temple has a niche containing a Maitreya image. It is said that Pu Ji called himself the reincarnation of a Maitreya Buddha (by Chan Yat Nin).

Buddhism. The walls on two sides are decorated with a thousand small bronze statues of him. All the Lamaist temples on Wutai Mountain belong to the Gelugpa Sect, therefore they are known as the Yellow Temples. At the urging of Emperor Yongle (r. 1403-1424) of the Ming Dynasty, Tsong Khapa sent one of his disciples to Wutai Mountain to spread the teachings of the Yellow Hat Sect. Afterwards Lamaist followers began going to Wutai Mountain from all over the country.

All the statues of Maitreya in Guangren Temple's Maitreya Hall are made of bronze, as are the statues in the other halls. In fact, bronze statues are a distinctive feature of this temple. One unique bronze statue of Manjusri found here is commonly referred to as the Yellow Manjusri. The purpose of this hall is to serve as a library for Buddhist scriptures, among which is an edition of a rare Tibetan scripture.

Green Snail Peak and the Temples in Taihuai

The next morning I went to the north of Taihuai and visited Bishan (Green Hill) Temple, which, true to its name, is embraced by green hills. The temple provides lodging to monks and lay Buddhists on their pilgrimages to Wutai Mountain. The fine hospitality offered here



In the middle of the brick and stone carving on the large screen wall at Puhua Temple are images of the three gods that symbolize good fortune, prosperity and a long life (by Chan Yat Nin).

has resulted in a large number of gifts presented by Buddhists from Southeast Asian countries, all on display at the temple. Of these, the 1.3-metre-tall jade Buddha from Myanmar (Burma) is most charming. The curly hair of the statue is purple and the robe sparkles with gold thread. Sitting cross-legged on a lotus flower, the Buddha looks kind and serene.

On my way back from Bishan Temple I saw some people climbing a snail-shaped peak south of the Qingshui River. I found out that they were going to Dailuo (Green Snail) Peak to worship in a temple half-way up the mountain. Five-Manjusri Hall in Dailuo Peak Temple is home to five Manjusri statues which represent the five peaks of Wutai Mountain. A pilgrimage here is considered equivalent to visiting all five sacred peaks of Wutai Mountain. Local people have a saying that "He who has not visited Dailuo Peak has not really been on pilgrimage." It is, therefore, no surprise that so many pilgrims come to climb up these long stone steps, despite the difficulties and hardships the climb entails. I did not join them in their climb, but headed instead back to Taihuai.

When one first enters the town of Taihuai, the first thing that meets the eye is a 75-metre white dagoba, said to contain a Buddhist relic.

This part of a mural depicting the "King of Taishan Mountain in the Seventh Hall of Hell" is in the Haihui Nunnery, one of the lesser-known temples on Wutai Mountain (by Liu Yang).



This Indian-style statue of Manjusri in Manjusri Hall at Zhenhai Temple is the earliest representation of the Bodhisattva on Wutai Mountain.



The interior of the two-storey Great Buddha Pavilion at Jing Temple

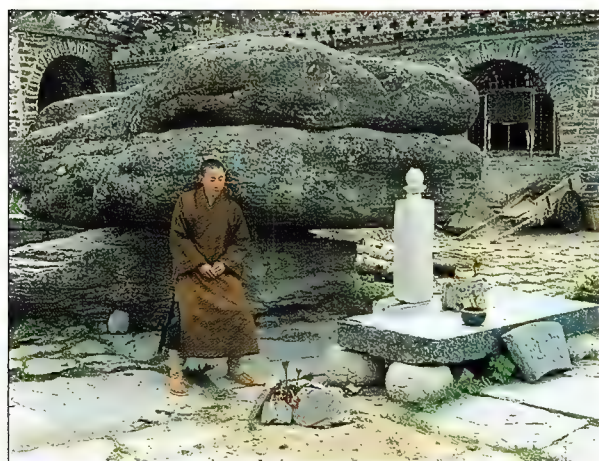
This dagoba is a symbol of Wutai Mountain. According to one story, inside the dagoba is a stone pagoda called Cishou, built in the Yuan Dynasty. Entering the Tayuan (Dagoba Courtyard) Temple where the dagoba is located, one can see that built into the foundation of the dagoba are three niches housing Buddhist statues. The dagoba is enclosed by fenced-in corridors which hold 120 prayer wheels. A large number of Buddhist believers, mostly from Inner Mongolia and Tibet, were circumambulating the dagoba, turning the prayer wheels and chanting to themselves.

A cave beneath the pagoda shelters a stele said to bear the footprint of Lohan. The footprint is half a metre long and about 15 centimetres wide, with carvings of a Dharma Wheel, nectar vases and fish and word pictures on the sole. This site is a must for all Mongolian and Tibetan pilgrims. Just behind the pagoda is a scripture Hall, inside of which is a 12-metre-high scripture scroll. In the east section of Tayuan Temple is a seven-metre-tall stupa said to contain the hair of Manjusri. South of this is Shanhai (Mountain and Sea) Tower, an ideal spot for visitors to view the surrounding scenery.

Outside the south gate of the temple is a building called Wanfo (Ten Thousand Buddha) Pavilion, originally part of the temple. Not far from here is Shuxiang (Manjusri Statue) Temple, beautifully situated in Fenglin Valley. Built in the Yuan Dynasty, it is one of the five major temple sites on Wutai Mountain. Also in Taihuai, the Manjusri Pavilion houses an interesting nine-metre statue of the Bodhisattva riding a lion. The abbot here told me that the statue is also called the "Buckwheat Head Manjusri Bodhisattva". The story goes that when the statue was being made, the Bodhisattva suddenly came to life. Taken by surprise, the artisans decided to use buckwheat dough to quickly make a head for the statue. Just as they finished making the head, the spirit of Manjusri left the statue. The artisans put the head onto the body of the statue and had it gilded, and here it still stands today.

Zhenhai Temple — Home of Living Buddhas

Two days after the festivities I headed out of Taihuai and walked to Puhua Temple, which has the largest screen wall of all the temples on Wutai Mountain. The centre of the brick screen is inlaid with ones depicting the gods of Good Luck, Great Fortune and Longevity



Top: One push will send the huge "Cool and Pleasant Rock" shaking.



Bottom: Meditating is part of everyday life for monks (by Wang Miao).

— a brick and stone architectural masterpiece.

About two kilometres from Puhua Temple is Guanyin (Goddess of Mercy) Cave built high on a cliff. It has both upper and lower courtyards. The upper courtyard has a Goddess of Mercy Hall, on either side of which is a small cave. Historical records say the Sixth Dalai Lama Cangyang Gyaco, while escaping from religious persecution, once hid in the cave on the right. The Small Xiangji Buddha Hall in the middle of the temple is where the Thirteenth Dalai Lama used to meditate. This history makes the temple sacred ground for Buddhists from Inner Mongolia and Tibet.

Not far from here is Zhenhai Temple, a famous scenic spot on Wutai Mountain. According to legend, there used to be a hole linking up with the sea at the foot of the hill which often caused flooding to the area. Therefore the Bodhisattva of Wisdom stopped it up with a stupa and also had a temple built in the valley, thus the name Zhenhai (Stabilizing the Sea) Temple. In fact there is a pa-

goda here called Zhenhai Pagoda, ostensibly the one that Manjusri used to stop the rushing waters.

Zhenhai Temple is another holy place for Lamaists, since several generations of Lcangskya Living Buddhas, beginning with the Fifteenth Lcangskya, have lived here. As the head monk of the Yellow Hat Sect, a Lcangskya Living Buddha is next only to a Dalai Lama and a Panchen Lama in status. A stupa in memory of the Fifteenth Lcangskya Living Buddha, who lived during the Qing Dynasty, stands in Yongle Courtyard west of the temple, a great attraction for lamas and Buddhist disciples from Inner Mongolia and Tibet.

In the main hall of Zhenhai Temple are three statues: the Bodhisattva of Wisdom (Manjusri), the Bodhisattva of Universal Benevolence (Samantabhadra) and the Bodhisattva of Compassion (Avalokitesvara), all depicted with golden bodies, curly hair and blue sideburns. The abbot explained that this particular style was introduced from India and represents the earliest images of the Bodhisattvas on Wutai Mountain.

The Historic Temples in Qingliang Valley

The next morning I drove to Qingliang (Cool and Pleasant) Valley, 17 kilometres southwest of Taihuai. There is a temple here named after the valley, built during the Northern Wei Dynasty (386-534).



Although barren now, the slopes of Wutai Mountain make excellent grazing for cattle brought here by herdsmen from the surrounding areas (by Ma Mingjun).

According to records, it is one of the oldest temples on Wutai Mountain. Despite the fact that only a stone terrace, the foundation of a pagoda, some stone lions and stone stelae have survived the ravages of time, it is not difficult to imagine its former magnificence.

The most famous attraction at Qingliang Temple is a huge rectangular boulder called Qingliang Rock. According to legend, it was once a resting place for the dragons who lived in the Dragon Palace in the East Sea. Manjusri also is said to have used the rock to turn Wutai Mountain into a sacred mountain of flourishing trees and a pleasant climate. Since Manjusri used to sit on the rock when delivering sermons, it is also called Manjusri's Bed. Despite its huge size, one push will miraculously send it shaking.

On my way back to Taihuai, the car stopped in front of a temple called Jinge (Golden Pavilion) Temple, built in 770 by Bu Kong, a prominent Tang-dynasty monk. He was one of the four Chinese master translators of Buddhist scriptures and the founder of the Esoteric Sect of Chinese Buddhism, which makes this temple the earliest centre of the Esoteric Sect in China. It was built in the architectural style of a temple in India called Nalanda Monastery, and is quite elaborately furnished.

The roof of the temple is covered with tiles of gilded bronze, some-

thing quite unique in architecture. The bronze Thousand-armed Avalokitesvara in the Great Buddha Pavilion is 17.7 metres tall, the tallest statue on Wutai Mountain. When I was there, the newly-gilded statue sparkled with gold. The other halls in the temple are also very grand. With a total number of over 1,000 Buddha statues, Golden Pavilion Temple has the largest collection of all the temples here.

Another ancient temple called Zhulin (Bamboo Grove) Temple is located to the north of Golden Pavilion Temple. It was founded by a monk named Fa Zhao of the Tang Dynasty. Historical records indicate that Master Ci Jue, a Japanese monk of the Tiantai Sect, came here during the Tang Dynasty and established contact between monks of Wutai Mountain and those in Japan. A white marble stele carved with an inscription by another Japanese monk in commemoration of Master Ci Jue in the 17th year of the Showa period (1942), along with a 25-metre-high brick pagoda from the Ming Dynasty, can still be seen in the temple.

In the northern part of the valley is Longquan (Dragon Spring) Temple. Its name is associated with Nine Dragon Mountain, whose nine ridges are spread out in the shape of a dragon. In the temple yard, a carved stone terrace surrounded by stone balustrades supports an oblong-shaped marble Lamaist stupa. This is the tomb of monk Pu

Lamaist pilgrims climb up to the Northern Terrace, standing at 3,061 metres, to scatter scripture papers at this small stupa, itself encircled with Tibetan prayer flags (by Du Dianwen).



The Southern Terrace is also called Fairy Flower Mountain or Brocade Peak. For the monks at Puji Temple high up on the mountain, it must indeed be like living in a fairyland (by Liu Yang).



At Wanghai Temple on the Eastern Terrace, 2,796 metres above sea level, an ancient pagoda and a newly-built Buddha statue stand side by side (by Wang Miao).

who was the abbot of Nanshan Temple towards the end of the Qing dynasty and in the early days of the Republic. In order to raise funds to repair temples, he travelled far and wide begging for alms. Images of Buddhas and guardians are carved on the surface, and it is undoubtedly the most elegant tomb-stupa still standing on Wutai Mountain.


A Head-Washing Ceremony in the Rain

It was turning cloudy when I finished touring Longquan Temple. Just as I returned to the hotel, my guide ran in shouting: "Come on, there's an important function at Tayuan Temple and all the monks are going!" When I arrived at Tayuan Temple, I found about 1,000 monks, nuns and lay Buddhists clad in brown robes sitting quietly in the open area between the scripture houses, listening attentively to the abbot. On the staircase of Scripture Hall was an octogenarian monk wearing a pointed hat of yellow silk and sitting at a table shaded by a black umbrella. On the table in front of him were various musical instruments used in Buddhist ceremonies, in easy reach of the abbot residing over the event.

It began to rain and I hurried to take shelter in a corridor. The monks and nuns remained where they were, as if they were oblivious

to the rain. In fact they looked quite happy. One of the disciples remarked: "The rain is what Heaven has bestowed on us, and anyway getting wet can be quite beneficial." Actually, what was going on was the Abhiseka (Head-Washing) Ceremony, in keeping with the Esoteric tradition. It is said that those who participate in the ceremony receive the "seed of enlightenment".

Next, the abbot led the gathering in a chant and then began to give a sermon. Now and then he gave out orders, following which the monks sitting in the front row threw flowers into a container. The rest of the monks put flowers on their heads and blindfolded themselves with red cloth, all the time reciting or listening. The abbot took the musical instruments from the old monk and gave them to some senior monks, who lightly touched them to the head of every disciple. Finally, all the disciples were sprinkled with holy water.

It kept drizzling and by now the monks and nuns were really wet. Water began accumulating on the ground and the wind started to blow, setting the 250 copper bells hanging on the eaves of the Great White Dagoba tinkling. I held the piece of red cloth given to me close to my chest, and although I was only a silent observer, I thought I too could feel the "seed of enlightenment" taking root in my heart. 

Translated by Huang Youyi



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The tallest of the four famous Buddhist mountains in China, Emei Mountain is called the "Mountain of Brightness" by Buddhists. Pictured here is Huizang Temple, perched atop Golden Summit which rises above the clouds to a height of 3,077 metres.

Samantabhadra Buddha's Mountain of Brightness

PHOTOS BY CHEN JIN ARTICLE BY SHI BAO XIU



- Every Buddhist mountain has its "treasures". At Emei these are the Buddha-vatamsakamahavaipulya-sutra, some of Buddha's bones and kasaya.
- ▼ Eminent monks from other Buddhist mountains in China and abroad attended Huazang Temple's inauguration ceremony.



Of the four famous Buddhist mountains in China, I took particular interest in Emei Mountain, where it is believed the great Samantabhadra Buddha, the Bodhisattva of Universal Benevolence, once preached. Lying in the heart of Sichuan Province, this lofty, picturesque and serene mountain, reverberating with the sound of temple bells, holds a special charm for visitors. Early this summer, I finally had a chance to walk the mountain paths of Emei.

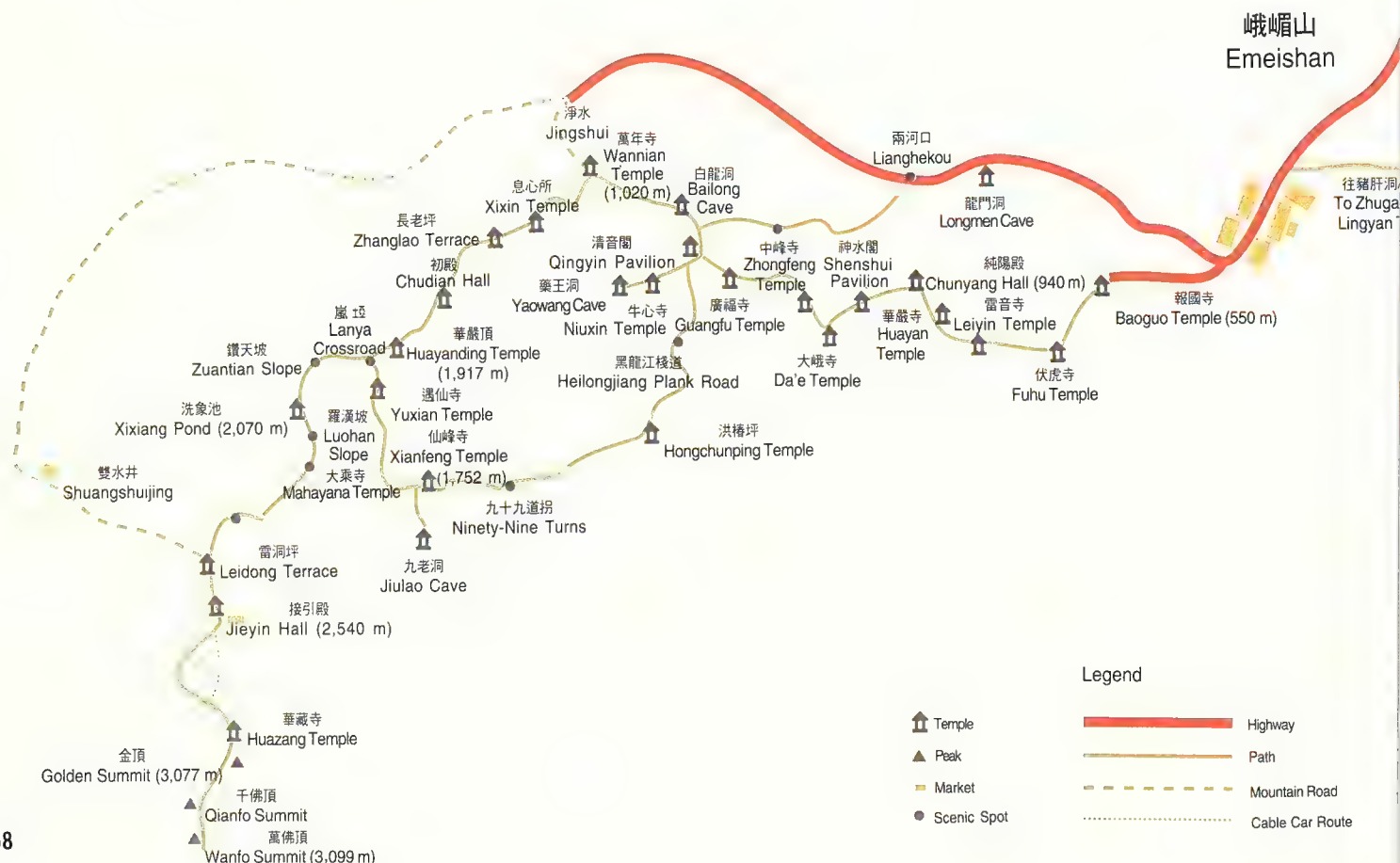
Situated to the southwest of the city of Emeishan, Emei (meaning "delicate eyebrows") Mountain is so named because of the location of its two slender-shaped main mountains. At 3:00 early one morning I

started my journey at the Emei Railway Station, where I got on a bus full of tourists. After driving nearly three hours in the darkness, we found ourselves at dawn on a high mountain covered with fir trees.

Our car parked at Leidong Terrace, where we were left to climb part-way up the mountain on foot. We were gasping for breath after just a few steps, and found out that we were already at an altitude of over 2,500 metres. A 1.5-kilometre walk brought us to Jieyin Hall where we got in a cable car bound for the mountaintop, a journey of just over one kilometre. Beneath our window, mountain peaks appeared purplish blue in the pale light of dawn. Snow whirled around the mountains, and the dispersing clouds revealed dark, bottomless valleys.

Sunrise at Sacrifice Cliff

As soon as we reached the mountaintop called Jinding (Golden Summit), we quickly ran over to watch the sunrise from Sheshan (Sacrifice Cliff).



It is believed that Emei Mountain is where Samantabhadra Buddha once came to preach, therefore most of the monastic halls on the mountain house statues of Samantabhadra Buddha. This 62-ton bronze statue is in Wannian Temple, and depicts him riding a white elephant.



Clockwise from top left: People come to Sacrifice Cliff to watch the ever-changing sea of clouds (by Shi Bao Xiu). ■ Snow and fog make Huazang Temple even more beautiful and mysterious-looking. ■ No matter whether it is fine or overcast at the foot of the mountain, one can always see a fantastic sunrise at Golden Summit. ■ The peaks of the Qionglai Mountains and the snow-clad Gongga Mountains can be seen from Golden Summit. ■ Seeing the "Buddhist halo" is considered a great treat for visitors. In the past devout believers, thinking that the halo was a sign from Buddha, would jump into the sea of clouds — and perish.





► Tibetan Lamas on pilgrimage are a common sight here.

▼ On Emei Mountain there are both "native" monkeys that beg for food on the road and "immigrant" monkeys, brought here specially to be rented out to travellers for photo-taking (by Shi Bao Xiu).



(Sacrifice) Cliff, only to find thousands of people already there. Unable to find a place to stand, I had to ascend the terrace from the rear of Samantabhadra Palace at Huazang Temple, located at the highest point of Golden Summit. Leaning on the balustrade and looking eastward, I saw mountains and land covered by a great canopy of clouds, leaving only Golden Summit, Qianfo (Thousand Buddha) Summit and Wanfo (Ten Thousand Buddha) Summit visible, like pointed islands in a boundless ocean.

The surging sea of clouds was just turning pink when suddenly a golden radiance emerged on the far horizon. In an instant, the crimson sun rose out of the clouds and began to shine brightly on the white clouds. A fight for the best photo positions ensued, with people vying for vantage points where they could have their pictures taken with the rising sun and the sea of clouds as backdrop.

Huazang Temple, built atop the 3,077-metre-high Golden Summit, stands like a celestial palace transcending the material world. As the sun rose and the clouds dispersed, I went to take a look at this beautiful monastery. The main compound of the temple is built along the mountain slope and continues until it reaches the rear hall, perched on the very top of Golden Summit. Looking westward, I caught a glimpse of the distant snow-capped Gongga Mountains towering up into the clouds.

Towards noon, there were already close to 10,000 visitors on Golden Summit, yet, being quite spacious, it did not appear too crowded. Many of the women pilgrims went into the Woyun Nunnery to the left of Huazang Temple to worship Guanyin, the Goddess of Mercy, while the men roamed about looking for dangerously steep places to take pictures.

After midday the crowd headed back to Sacrifice Cliff. Grabbing hold of the balustrades or jutting rocks, they all leaned out to create "Buddhist halos" for themselves. Rays of sun coming from behind them cast their shadows on the clouds under the cliff. Looked at from the right angle, you can see your shadow surrounded by an iridescent halo. If you move, your shadow, together with the halo, moves too. The strange thing about it is that each person can only see himself or herself with a Buddhist halo, but not those watching. This mysterious halo is one of the many reasons Emei Mountain is endowed with such religious significance.

At about 3:00 in the afternoon a large mass of dark clouds coming from the Gongga Mountains quickly enveloped Golden Summit in a heavy fog. Standing in a large grassy area, I could not see anything more than five metres ahead of me, and was only able to find Huazang

Temple by following the sound of the monks reciting sutras. On my way back, I did not take the cable car but picked my way slowly down the mountain trails. The heavy fog added a certain charm to the fir forests on either side of the trail. The trees stood out sharply against the opaque fog in all their forms and varying shades of colour. The trail took me past Jieyin Hall and to the footpath at Leidong Terrace.

As I descended, the stone steps became steeper and the fir trees on either side taller and denser. At Luohan (Arhat) Slope, a throng of tottering forms loomed up through the fog. They proved, closer up, to be a group of about 20 old ladies in their sixties or seventies. Thin and frail-looking, each of them carried an incense bag and a walking stick. I chatted with them and they told me that they were pilgrims from different places and only joined up together along the way.

Unlike the travellers who just cast cursory glances at most of the sights, these women burn incense at every temple on the way and kowtow to every Buddha statue. They spend their nights in the side rooms of the larger temples, hoping to receive holy messages in their dreams. It had taken them five days to walk up here from Baoguo Temple at the foot of the mountain. Many a younger tourist, unable to bear the fatigue of mountain climbing, would hire a litter and be carried up the steep slopes. By contrast, these old women had used neither a bus nor cable car, but had climbed every one of the over 40,000 stone steps, an arduous 60-kilometre trek. According to one of the old ladies, this is a manifestation of their devout faith in Buddha who might grant them a better afterlife for their religious devotion.

Monkeys at Elephant Washing Pond

After the long journey down Arhat Slope my feet were aching, but I managed to drag myself along the path to Xixiang (Elephant Washing) Pond. Suddenly the people ahead of me slowed down, and some of the girls quickly reached behind their male companions to pull out packets of peanuts or sunflower seeds from their knapsacks.

It turned out that five or six monkeys were squatting in the middle of the stone steps, reaching out their hairy arms asking for food from the travellers. Before one young girl had even finished getting out a packet of peanuts from her bag, a monkey snatched it away from behind her and, swiftly climbing up a tall tree by the precipice, was casting a triumphant glance at the frightened girl, munched his food with great relish. Another young woman, after feeding a monkey a peanut after another, tried to pet him on the head. The monkey abruptly went wild, furiously baring his white teeth and lashing out at the young woman's legs.

I continued on to Elephant Washing Pond, a hexagonal pond built of stone slabs. Legends say that Samantabhadra Buddha once bathed his riding elephant in this pond after a long journey, thus a small crouching elephant is carved on the stone railing at the pond.

Below Elephant Washing Pond the altitude drops to under 2,000



metres. With the fog dispersing the view of the distant mountains became clearer, but the mountain paths zigzagging along the deep valley and shaded by dense forests seemed for ever shrouded in gloom. Descending the long Zuantian (Sky Cleaving) Slope, I found myself at a small market street called the Lanya Crossroad of Jiugang Ridge, where food stalls and tea shops lined both sides of the path.

From here there are two optional routes down the mountain. The left path runs past Huayanding Temple, Chudian Hall, Zhanglao Terrace and Xixin (Heart Reposing) Temple until it reaches Wannian (Ten Thousand Years) Temple, while the path on the right leads down past Yuxian (Immortal Encountering) Temple, Xianfeng (Fairy Peak) Temple, Hongchunping Temple and Qingyin (Pure Sound) Pavilion.

▲ The elevation of Elephant Washing Pond is over 2,000 metres, therefore only fir trees grow here.

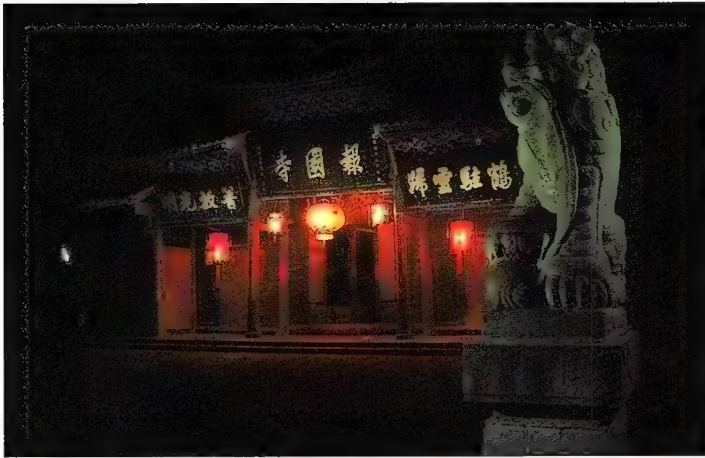
▼ Xianfeng (Fairy Peak) Rock (by Shi Bao Xiu)



Litter-carriers make their living by taking visitors up and down the steep mountain paths (by Shi Bao Xiu).

► This brick hall at Wannian Temple houses a bronze statue of Samantabhadra Buddha (by Shi Bao Xiu).

▼ Of all the temples on Emei, Baoguo Temple receives the largest number of visitors and pilgrims, only becoming quiet at night.



It then rejoins the left path from Wannian Temple to form a single road down to Baoguo Temple at the foot of the mountain.

Dusk was falling as I reached Xianfeng Temple, but the food shops in the surrounding forests were ablaze with lights. This fairly large temple is situated on a spacious site, attracting many visitors who come here to rest or stay overnight. Since I had to hurry on to Qingyin Pavilion where I hoped to find lodging for the night, I had to abandon my plan to visit the nearby Jiulao (Nine Old Men's) Cave.

The Tortuous Ninety-Nine Turns

At about 8:00 when it was already pitch black, I reached a place called the Tea Shack. Sitting on the wooden board at a roadside pavilion and stretching out my sore legs, I braced myself for the tortuous trek through the Ninety-Nine Turns. As I sat there I watched the people coming down from the mountain, completely exhausted of both the strength and courage to continue on foot, as they surrendered themselves to the ever-present litter-carriers. Heaving sighs of relief, they got settled in the litters and were carried downhill into the darkness. With great effort I made out the stone steps and set out to make my way down the zigzagging mountain path.

The litter-carriers on both sides of the path kept trying to solicit visitors, especially the old and the weak. Some of the more persistent ones would follow at the heels of a potential customer for a long way, telling him or her stories and legends about the temples on Emei Mountain, until the "victim", legs shaking and gasping for air, finally succumbed.

I arrived at Hongchunping Temple and saw that its gate was tightly closed, guarded by a pair of stone lions on either side. However several snack bars and shops were still open, brightly illuminated and waiting for customers. Suddenly, it began to rain quite hard. Seeing that all the hotels here were already full up, I decided to stick to my original plan and go on to Qingyin Pavilion. The path was just barely discernible, thanks to the dim reflection of rain water on its surface. Fortunately this section of road was not very difficult and, after groping my way over the Heilongjiang Plank Road, I finally staggered into an inn in the vicinity of Qingyin Pavilion to put up for the night.

Pavilions, Mountain Brooks and Green Trees

Early the next morning I went to take a look at Qingyin Pavilion, which was already crowded with visitors. The pavilion is nestled amidst verdant foliage, creating a scene of utter serenity. In front of the pavilion is another pavilion called the Jieyu (Royal Reception)

Pavilion. It is flanked by a stone bridge on each side, with the two streams under them merging in front. In the main hall of Qingyin Pavilion is a beautiful Guanyin statue sitting on a lotus amidst curling incense smoke, the sound of bells and drums filling the hall.

This spot is the junction of several mountain paths: one leads to Wannian Temple, another to Baoguo Temple at the foot of Emei Mountain, a third ascends to Yaowang (Bhaisajjaraja) Cave and then circles back, and still another path leads downhill to Longmen (Dragon Gate) Cave. I chose the path leading to Wannian Temple, and along the way I ran into some Tibetan women pilgrims on their way to Qingyin Pavilion. Their outfits were a combination of Han and Tibetan clothing and they all carried bulging knapsacks.

After passing Bailong (White Dragon) Cave, I climbed another long, steep slope. The grandeur of the large Wannian Temple was obvious before I even reached the place. The road leading to the temple was paved with broad stone slabs and was lined on both sides with stalls selling incense and candles. All the buildings, halls and pavilions in the Wannian Temple compound are elaborately constructed. Rare flowers are tastefully planted in the temple grounds.

In the middle of the compound is a brick hall, designed and constructed by a Tibetan lama who had lived in India for many years during the Ming Dynasty (1368-1644). The architectural style of the hall is very different from a traditional Han Chinese building. Except for the door frame, which is made of wood, everything in the hall, including the walls, roof, and arched windows, is made of brick. Devotees come here to pray to an enormous bronze statue of Samantabhadra Buddha which is over seven metres high and weighs 62 tons, and shows him riding a white elephant.

Another magnificent hall rises behind this hall, inside of which is a statue of Amitabha Buddha. The main hall of the temple is perched on a high terrace, and is occupied by three great bronze statues of Sakyamuni with 18 arhats in attendance. In the teahouse at Wannian Temple I saw a middle-aged monk surrounded by a crowd of pilgrims, including several foreign Buddhists, who were listening attentively to his sermon on Buddhist scriptures.

A downhill walk of six kilometres along the mountain path brought me to Jingshui Terminal at the foot of the mountain, where I got on a bus to Baoguo Temple, located at the entrance to Emei Mountain. Baoguo Temple attracts a great number of Buddhist pilgrims, who enter in and out of every monastic hall as temple bells chime and the monks collect incense to put into the iron incense burners. As it is only a few kilometres away from Emeishan City, weekends and holidays are always very busy here.

I was experiencing stabbing pains in my legs as I left Baoguo Temple for the bus station where I could catch a bus to Leshan. I had walked 80 kilometres in two days of my "pilgrimage" to this Buddhist mountain. Tired as I was, I felt both contented and fortunate to have had this opportunity to see the magnificent sights of Emei Mountain.

The horizontal board on the gate of Wannian Temple reads "Da Guang Ming Shan" (the Mountain of Brightness) (by Shi Bao Xiu).



A resplendent gold-plated Buddha statue at Baoguo Temple (by Shi Bao Xiu)



Inside the main hall of Tiger Taming Temple are three gilded statues of Sakyamuni Buddha.



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The pilgrimage members climb up to the top of Nantai Terrace and express their devotion at Puji Temple's Samantabhadra Stupa.

A Living Buddhas' Pilgrimage to Wutai Mountain

PHOTOS & TEXT BY DU DIANWEN

In mid-May of last year I accompanied some 40 Living Buddhas, graduates of the Supreme Tibetan System Buddhist Institute of China, on a pilgrimage to Wutai Mountain. We boarded the Beijing-Taiyuan train and eight hours later arrived at Wutaishan Station. Another two-hour bus journey brought us to the town of Taihuai in the heart of Wutai Mountain, where we stayed for the next few days.

There are two types of pilgrimages to Wutai Mountain, either large or small. A large pilgrimage means that you visit all the five peaks, here known as platforms due to their flat summits. A small pilgrimage means that you only go to Dailuo (Green Snail) Peak near Taihuai, from where you can see all five peaks. The Living Buddhas, not surprisingly, chose the large pilgrimage.

On the afternoon of the day we arrived, the group was already prepared to start their pilgrimage. We went first to Nantai (Southern Terrace), which is 25 kilometres away from Taihuai Town. Buses go half-way up the mountain, at which point one must climb for more than two hours before arriving at the top. Nantai is 2,474 metres above sea level and its top has a circumference of only half a kilometre. Since the whole mountain is covered with flowers and grass, it is also known as Jinxiu (Brocade) Peak.

Puji Temple stands at the very top of the platform, and was first built in the Sui Dynasty (581-618) and later renovated in the Song and

Ming dynasties. When we arrived at the summit, the members of the pilgrimage group expressed their devotion in various ways. Some kowtowed repeatedly in front of the temple, some recited Buddhist scriptures in front of the statue of Manjusri and donated money for candles and incenses, and others placed Buddhist scriptures on the Samantabhadra Stupa.

On the second day the group went to Dongtai (Eastern Terrace) which is 16 kilometres away from Taihuai. A small road leads up to the top, but our bus could not make it as the road was covered with snow and ice, which meant another long walk. Dongtai is 2,796 metres above sea level and has a circumference of 1.5 kilometres. Since people often come here to watch the sunrise and the "sea of clouds", it is also known as Wanghai (Sea Viewing) Peak. The temple on the top is called Wanghai Temple and was also built in the Sui Dynasty and renovated in the Yuan and Ming dynasties.

The Living Buddhas gathered together in Manjusri Hall for a collective reading of Buddhist scriptures, where they then presented the statue of the Bodhisattva a *hata*, a piece of silk used as a greeting gift among Tibetans and Mongolians. After the ceremony, the Living Buddhas had a picnic on the top of the platform. Maybe it was because they were in a sacred Buddhist place or maybe it was due to strenuous exercise, but they all had very good appetites.

On the third day the pilgrims paid homage to the other three terraces: Zhongtai (Central Terrace), Beitai (Northern Terrace) and Xitai (Western Terrace). The three terraces are in the same direction and very close to each other. Since there is a meteorological station on the top of Zhongtai, it is accessible by bus. For this reason most of the pilgrims who come to Zhongtai go there first and then go to Beitai and Xitai. Zhongtai rises 2,890 metres above sea level and has the largest summit area (with a circumference of three kilometres) of the five platforms. Because of its lofty peak covered with forests, it is also known as Cuiyan (Green Rock) Peak. The temple on the top is called Fanjiao Temple and was built in the Sui Dynasty and later renovated in the Tang and Ming dynasties.

After finishing their Buddhist ceremony on Zhongtai, the Living Buddhas immediately set off for Beitai, about five kilometres away. There was no road leading to Beitai, but along the paths were piles of stones indicating the direction. The mountain is high and steep and is covered with melted snow and ice, therefore a slight misstep could be disastrous. The wind on the top of Beitai was extremely strong and bitter cold, and although we were tired we did not dare to stop for a rest. Because our group was large and everyone was of a different age and had varying health conditions, the last group was still on its way to Beitai while the first one was coming down. I climbed up to the top with the last group of pilgrims after a three-hour struggle.

Beitai rises 3,061 metres above sea level, the highest of the five platforms on Wutai Mountain and also the highest peak in North China. The platform here is two kilometres in circumference. The temple on the top is named Lingying Temple, built in the Sui Dynasty and rebuilt during the Ming Dynasty. Though the temple was in bad repair and there was nothing interesting around, to the Living Bud-

dhas it was a sacred place worthy of worship. Some of the worshippers found some nice-looking small stones and put them on the top of the platform, some drank water from a well, and others took out paper or notebooks to have a seal stamped on them as a souvenir. One of the pilgrims tied a long coloured Buddhist flag which he had brought from Beijing on a stone pagoda east of the temple. With the flag fluttering in the wind the ancient pagoda looked even more enchanting.

I was too exhausted to take another step by the time we were ready to descend Beitai, so I had to forego the trip to Xitai with my Buddhist companions. Three kilometres away from Zhongtai, Xitai is 2,773 metres above sea level and its top is one kilometre in circumference. When the moon rises to the top of the peak it looks as though it is suspended there, thus this peak also has another name, Guayue (Hanging Moon) Peak. Falei (Dharma and Thunder) Temple sits on the top, and was also built in the Sui Dynasty and renovated in the Tang and Ming dynasties. As dusk fell the Living Buddhas returned from their trip to Xitai. Although they must have been exhausted, they all looked high-spirited and happy.

During their pilgrimage to the five platforms, the Living Buddhas also visited some of the other temples and sites of interest, such as Pusading (Bodhisattva Summit) Peak, Xiantong Temple, Rahu Temple, Yuanzhao Temple, Zhenhai Temple, Jinge Temple, Guanyin Cave and Fomu Cave. Everywhere they went they prayed and did worship, but at the same time were able to enjoy the beautiful scenery of Wutai Mountain. As for me, I felt fortunate to be allowed on this religious pilgrimage and to observe the ancient traditions and practices of Buddhism on this holiest of mountains.

Translated by Xu Mingqiang



The Living Buddhas on pilgrimage to Dongtai Terrace



The group took time out from their busy pilgrimage to enjoy a picnic.



In the main hall of Pusading Temple the Living Buddhas have seals stamped on their hata as souvenirs.



Drinking water from Golden Well Pond on top of Beitai Terrace



Just before graduating, a Buddhist ceremony is held in front of the Clear and Tranquil City Pagoda to wish the students a safe journey home.



Washing the pagoda is a Sunday activity.

A Cradle for High-Ranking Living Buddhas

PHOTOS & TEXT BY DU DIANWEN



The students do their morning prayers.

The Supreme Tibetan System Buddhist Institute of China was founded in Beijing in September 1987. So far nearly 150 students have graduated from this institute and have gone to work in temples and monasteries all over the country.

Most of the students are Living Buddhas from Tibet, Qinghai, Gansu and Inner Mongolia, although a few are monks with only a working knowledge of Buddhism. The application procedure at this institute is markedly different from secular universities. Qualified monks and Living Buddhas in temples that practise Tibetan Buddhism are chosen by the temple authorities and put forward as candidates. The institute then selects the students according to their qualifications. Living Buddhas under the age of 50 are admitted directly into the institute without any other formalities, however monks under 30, once selected, must still undergo a strict examination process. The course takes two to three years to complete, and the student body consists of Tibetans, Mongolians and people of the Tu nationality.

The institute has 50 employees, with most of the teachers being well-known Living Buddhas from Tibet and Inner Mongolia. Its first president was the late Tenth Panchen Lama, and of the three vice-presidents, two are Tibetans. I met one of them, the Fourth Qoggrianzhuda Lama, previously the chief monk at Ta'er Monastery in Qinghai and now a member of the national committee of the Chinese People's Political Consultative Conference. He even had a name card, one of his concessions to the modern world.

The courses offered at the institute include Buddhist doctrine, Buddhist schools and sects, Buddhist history, grammar and rhetoric of the Tibetan language, Han Chinese, current affairs and political science. A new course on Tibetan astronomy and calendar-making has been recently added. Upon graduation, the students will be issued a diploma recognized by the State Commission of Education. The students normally go back to wherever they came from, and the State does not assign them jobs. During their studies the State gives each student 180 yuan a month for living expenses.

The students' habits and customs, especially their religious customs, are fully respected here. They drink buttered tea every morning and eat *tsampa* (roasted barley), a staple of the Tibetan diet. Beef and mutton are shipped here specially from the Tibetan region. Upon enrollment, each new student is given a college uniform in addition to the national costume worn by all Living Buddhas and the simple robes of the monks. When the Tenth Panchen Lama was alive he often came to inspect and supervise classes, and the office and room he once used are kept as they were then, in his memory.

The students have collective morning prayer sessions on Mondays, Wednesdays and Fridays, and on Tuesdays, Thursdays and Saturdays they do their prayers in their dormitory rooms. Buddhist activities are held on all religious festivals, making life here far from dull. Every year the institute organizes sports meets and study-visits to places outside of Beijing for the students, and before they graduate each student will have the chance to go on a pilgrimage to a sacred Buddhist place. In their spare time they watch TV or play Tibetan chess.

The students all live in a compound consisting of one-storey houses and a courtyard, located behind the Qingjinghua (Clear and Tranquil) City Pagoda at Xihuang Temple. Most of the rooms are shared by two students and are neat and clean. Beside their bed are portraits of the Panchen Lama, the Dalai Lama and their teachers. Strings of Buddhist beads hang from the walls, and most rooms have a Buddhist shrine facing the door. Every morning, the students piously pay homage to the Buddha. The courtyard outside is clean and quiet, and the students are always reverent and polite. They incorporate daily chores into their religious life, like the students I saw one Sunday who were washing Buddhist pagodas and reciting scriptures at the same time.

Since its establishment several years ago, the institute has attracted much international attention. Ambassadors and their spouses from the United States, Canada, Japan, Switzerland, the Netherlands, Sikkim and elsewhere have come here to see for themselves this remarkable feat of learning.

Translated by Xu Mingqiang

Every morning Living Buddhas recite scriptures as they perambulate Xihuang Temple.



Tibetan chess is one of the Living Buddhas' hobbies.



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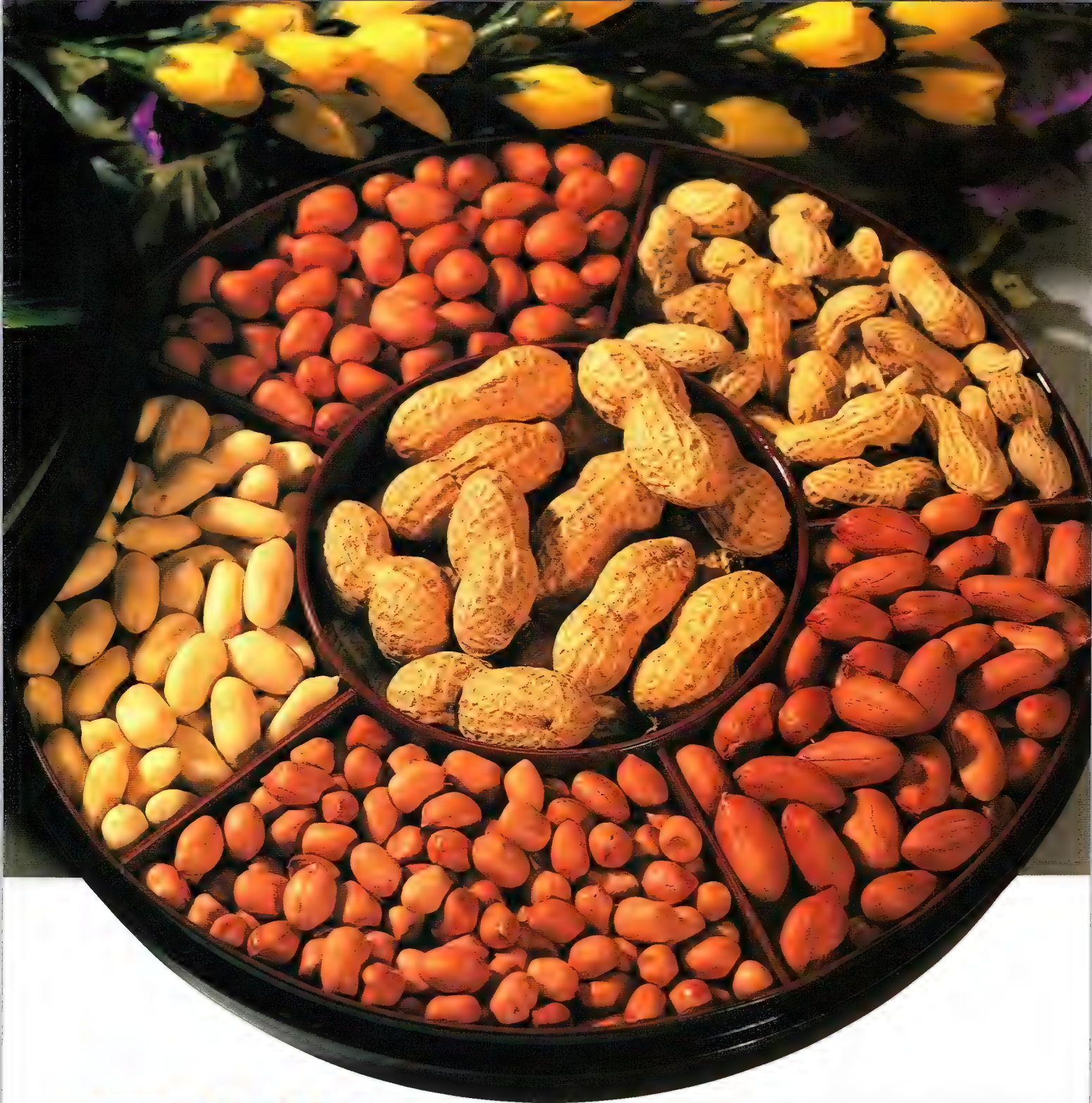
廣州電池廠始建於一九二八年，是目前全國規模最大，產銷量、出口量為全國同行業之首，並直接經營出口電池業務的乾電池生產專業廠。該廠集中外電池生產技術之精華，吸收世界先進科技，加強科學管理，使具有六十多年歷史的廣州電池更加精益求精。產品有鋅錳、鹼性鋅錳、銀鋅、鋰錳、鋰氯化銀、鋰氯化亞銅等八個系列的“555”牌、虎頭牌、航空牌、五羊牌、飛象牌等各種型號的乾電池，共七十二個品種。“555”牌電池分別榮獲國家銀質獎和北京首屆國際博覽會金獎，“555”牌 LR6 鹼性電池於一九九〇年獲國質量金質獎。該廠產品以質量優良遠銷東南亞、中東、非洲、歐美等七十多個國家和地區，深受用戶歡迎。

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General Manager: WANG TING FU



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In addition, we have business dealing in local and foreign investment, advertising, information consultation and ship rentals. We provide all our clients with full warehouse servicing and packaging.

Our company has always honoured contracts and principles of mutual benefit and mutual development when dealing with our clients all over the world, which is one of the reasons for our company's excellent reputation.

Established in 1952, Ceroilfood Shandong Cereals & Oils Imp. & Exp. Company has had over 40 years of experience in doing trade and has become one of China's successful large-scale enterprises. Recently, we have established business relationship with more than 1,600 clients from more than 100 countries and regions. Our annual import & export turnover reached US\$380 million in 1992. In 1991 & 1992, we were ranked 46th & 39th respectively, among China's 500 largest import & export enterprises.

We hope that our company will continue to prosper and continue to enjoy good business relations with both local and foreign partners.



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A Short Cruise Along the Wuyang River

PHOTOS & TEXT
BY CHAN YAT NIN

*One of the narrowest sections of the
Wuyang is called "A Line of Sky".*

In Guizhou Province there are a number of scenic spots designated by the China Travel and Tourism Administrative Bureau as important tourist sites: Huangguoshu Waterfalls, the Wuyang River, Daji Cave, Anshun Dragon Palace and Hongfeng Lake. Most have already become popular tourist attractions, but the Wuyang River in Zhenyuan County remains relatively untouched. It is only in recent years that the place has become known to travellers.

We left Zhenyuan, located northeast of Kaili, and drove west for 15 kilometres. Our car entered an area of undulating mountains and wound its way along a mountain road down to the bottom of the valley, where we saw a small river gurgling along. We got out of the car and walked downstream along the bank for one kilometre. Suddenly the small river seemed to be swallowed up by an expanse of water that was screened off by the surrounding mountain peaks. Beside the water was a small pier known as the "Welcoming Guests Pier", which is the starting point for people who want to cruise the Wuyang River.

Our tourist boat broke the mirror-like surface of the water and took us around an abrupt bend. Only then did I realize that behind the "screen" there was what seemed to be a larger river passing through the sheer cliffs.

This section of rapids was stilled in 1980 when a dam was built, raising the water by 50 metres and forming a calm and tranquil lake. High mountains flank the lake on either side, which follows a winding, narrow course, making the reservoir very much resemble an actual river.

The Wuyang River is several hundred kilometres long. Also known as the Wushui, the river rises in Weng'an, runs past Huangping, Shibing, Zhenyuan, Cengong and Yuping counties in eastern Guizhou and joins the Yuanjiang River in western Hunan. Its most beautiful section is the Three Gorges in Wuyang, a famous tourist symbol of the area.

The Wuyang Three Gorges consist of Xixia Gorge, Dragon King Gorge and Zhuge Gorge. At present only Dragon King Gorge is open to passenger boats, as the water here is free of shoals and the scenery top-notch. Its only navigable section is the longest, with a tour taking half a day.

Our boat cut its way along the winding river to Dragon King Gorge, where we saw what is called the "flying three-fold waterfall". From a sheer cliff 50 or 60 metres high, water falls in three folds: the top looks like a silver belt, the middle like thousands of silver threads, and the lower like splashing beads of pearl.

At the east end of Dragon King Gorge are two large rocks towering in the distance. Known as Peacock Rock, one is big and one small, and together they look like a peacock half spreading its tail and craning its neck to one side.

Our boat arrived at the west end of Dragon King Gorge, where the narrowing stretch of water was flanked by sheer cliffs only 20 metres apart. It suddenly became overcast. I looked up and saw only a thin line of sky; looking down all I could see was the reflection of that line of sky on the water. For good reason, this place is called "A Line of Sky".

A moment later, high mountain peaks and a blue sky dotted with white clouds re-emerged. Reflected in the water, they created a lovely landscape. Next, we stopped at Gaobei (High Elephant) Village, behind which lay Zhuge Gorge, where the river flowed freely and the rapids again began their swift current. If we had wanted to go on we would have had to use smaller boats, but it was getting dark, and reluctantly we turned back, our magical river cruise at an end.

Translated by Xiong Zhenru

At Dragon King Gorge, Peacock Rock stands quietly over the water.



The temple at Black Dragon Cave offers an excellent view of the Wuyang River flowing quietly past the Zhusheng Bridge in Zhenyuan (by Er Dongqiang).

The Tiaopo Festival of the Miao

PHOTOS & TEXT BY XU JINYAN



▲ The Miao people have many subdivisions such as the Bai (White) Miao, the Hua (Flower) Miao and the Qingshui (Clear Water) Miao, who are easily distinguished by their costumes. The white stripe around this woman's black turban identifies her as a Qingshui Miao.

▼ These Gelao girls are contestants in the revolving seesaw competition.

It was the eighth day of the first lunar month when I arrived in the town of Changmo, just in time to observe the Miao people celebrating their Tiaopo Festival. Changmo is located in the most western corner of the Guangxi Zhuang Autonomous Region, about 20 kilometres from the Longlin Gezu (Various Nationalities) Autonomous County, home to many different nationalities including the Miao.

When I arrived at the festival grounds, firecrackers were being set off to announce the beginning of the ceremony. With several old *lusheng* pipe (a bamboo wind instrument) players in the lead, a group of Miao girls began to dance hand in hand around a floral pole about 20 metres high. They constantly changed their dance steps in time to the different tunes.

Following the *lusheng* dance was the pole-climbing contest. The contestants, full of confidence, were itching to have a go. They formed a line and climbed up the pole one by one, as agile as monkeys going up a coconut tree. At the top of the pole was a pot of wine and some pieces of cured meat, prizes for anyone who could reach them.

The contestants were no ordinary sportsmen, otherwise they would not even attempt such a feat. Pole-climbing is much more difficult than it looks. Some of the contestants slipped back down the pole after only advancing a couple of steps, landing right back at the bottom. It was then that I realized that the pole had been oiled and was very slippery, thereby making the climb practically impossible. I watched as the men strained every muscle in their attempt to reach the top. Finally one of them made it and quickly took a gulp of wine and a piece of meat. His descent was almost as impressive: he managed to glide gracefully down head first and stop his body before it hit the ground. The audience applauded wildly at his incredible performance.

Another man also made it to the top, but his descent was not as spectacular as the first man's. A few others made it to the top with great difficulty, but then suddenly lost control before getting to drink the wine and fell back down again. They made haste to bury themselves in the crowd, causing much friendly laughter among the onlookers.

After this event the antiphonal or "cross" singing commenced, along with a wrestling match and a revolving seesaw contest. The revolving seesaw is a long pole supported at one end by a post, propelled round and round by the two people perched on either end. Although it was originally a traditional game of the Yi people, it has now become part of the Tiaopo Festival. This time the seesaw championship went to neither Yi nor Miao contestants, but rather to two Gelao girls who came to join in the fun.

Changmo is not the only place in Guangxi that holds Tiaopo Festival celebrations. Many other regions have their own festivals but on different dates, for example the town of De'e has theirs on the ninth day of the first lunar month, and is said to be even more magnificent than the one here.

The origin of this festival comes from a local legend. Long, long ago a Miao man named Meng Ziyou once led his people to fight against a tyrannical king and died in battle. In his memory, every year the Miao people erected a long pole on the spot where he fell and gathered round the pole to grieve over the death of their hero. This simple ceremony gradually evolved into the events seen at Tiaopo Festivals today, such as dancing around a pole and pole-climbing.

Translated by K. V. Ku



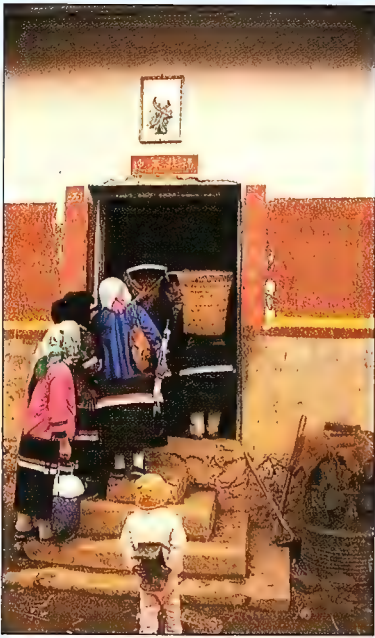


◀ The plaid kerchiefs worn by these women identify them as belonging to the White Miao.

▼ Pole-climbing is the main event of the Tiaopo Festival, and is much harder than it looks!



Neighbours stop off at each other's houses before heading for the festival.



Colourfully-dressed spectators on the terraced slope watch the pole-climbing competition.



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Major Hotels in Shanxi, Anhui, Sichuan and Zhejiang Provinces

Datong, Shanxi

Datong Hotel

大同賓館

8 Yingbin Road, Datong, Shanxi 037008
Tel: 235174

Datong Jichechang Hotel

大同機車廠賓館

8 Daqing Road, Datong, Shanxi 037008
Tel: 323706

Yungang Hotel

雲岡賓館

21 Yingbin Road East, Datong, Shanxi 037008
Tel: (0352) 521601, 522662 Fax: (0352) 524927
GM: Hou Yousheng
Opened 1 July 1985

158 rooms and suites Rates: Standard US\$36, suite US\$72
Located 45 km from airport, 7 km from railway station

Taxi fare to/from airport, US\$16; railway station, US\$2.7

Facilities: Chinese and Western restaurants (Shandong and Sichuan dishes), banquet halls, function rooms, bar, business centre, coffee shop, billiard room, massage, beauty salon

Taiyuan, Shanxi

Bingzhou Hotel

井州飯店



32 Yingze Avenue, Taiyuan, Shanxi 030001
Tel: (0351) 442111 Telex: 28125 TYBZH CN
Fax: (0351) 433540

GM: Liu Zonggui
Opened 1957

326 rooms Rates: Rmb ¥100-800

Located 15 km from airport, 1 km from railway station

Facilities: Banquet hall, Chinese and Western restaurants, conference centre, karaoke, dancing hall, gym, coffee shop, bar, business centre, beauty salon, sauna

Jinci Guesthouse

晉祠賓館

Jinci Town, Southern Suburbs, Taiyuan, Shanxi 030001

Tel: 640063

Room rates: Standard FEC ¥150, suite FEC ¥200

Sangjiao Mansion

三橋大廈

4 Hanziguan, Taiyuan, Shanxi 030002

Tel: 345685

Room rates: Standard FEC ¥100, suite FEC ¥150

Shanxi Grand Hotel

山西大酒店

5 Xinjian Road South, Taiyuan, Shanxi 030001

Tel: 443901 Telex: 282037 SGHTL CN

Fax: (0351) 443525

166 rooms and suites Rates: Standard FEC ¥216, suite FEC ¥527

Located 13 km from airport, 1.5 km from railway station

Shanxi Sports Guesthouse

山西體育賓館

9 Tiyu Road, Dayingpan, Taiyuan, Datong 030000

Tel: 772357

Yingze Guesthouse

迎澤賓館

51 Yingze Avenue, Taiyuan, Shanxi 030025

Tel: 443211

Room rates: Standard FEC ¥175, suite FEC ¥222

Wutaishan, Shanxi

Qixiang Hotel

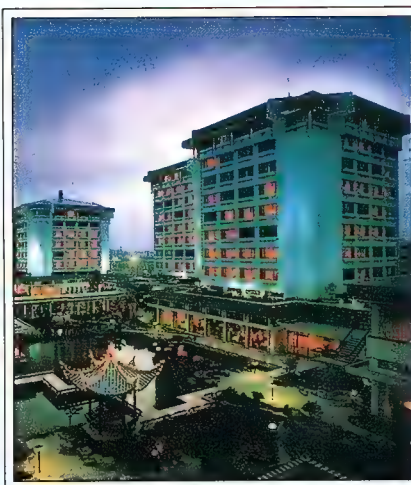
棲霞閣賓館

Wutai Mountain, Shanxi 035500

Hangzhou, Zhejiang

Dragon Hotel

杭州黃龍飯店



Shuguang Road, Hangzhou, Zhejiang 310007

Tel: 5154488 Telex: 351048 DRAGN CN

Fax: 5158090

GM: Albert Poon

Opened 21 April 1988

558 rooms and 6 suites Rates: Standard US\$110, suite US\$220

Located 14 km from airport, 7 km from railway station

Taxi fare to/from airport, Rmb ¥40; railway station, Rmb ¥15

Facilities: Chinese and Western restaurants, banquet room, business centre, conference room, karaoke, disco, ballroom, swimming pool, billiards, tennis courts, beauty salon, shopping arcade, massage, sauna, baby sitting service, bicycle rental

Friendship Hotel Hangzhou

杭州友好飯店

53 Pinghai Road, Hangzhou, Zhejiang 310006

Tel: (0571) 777888 Telex: 35068 FRISH CN

Fax: (0571) 773842

GM: Wu Qiyuan

Opened 6 October 1986

224 rooms and suites Rates: Single US\$63/72, double US\$70/80, suite US\$150/300

Located in the city centre, 14 km from airport, 3 km from railway station

Facilities: Chinese, Japanese and Western restaurants, disco, art gallery, beauty salon, massage, business centre, multi-function room, shopping arcade, karaoke, bar

Hangzhou International Mansion

杭州國際大廈

157 Tiychang Road, Hangzhou, Zhejiang 310006

Tel: 556224, 555724 Telex: 35029 BZIB CN

Fax: 574201

GM: Xia Yucheng

296 rooms and suites Rates: Double FEC ¥140, suite FEC ¥220

Hangzhou Overseas Chinese Hotel

杭州華僑飯店

15 Hubin Road, Hangzhou, Zhejiang 310006

Tel: (0571) 774401 or 774953 Telex: 35070 HOCH CN

Fax: (0571) 774978

GM: Xu Bingsheng

300 rooms and suites Rates: US\$40/45

Located in the city centre, 13 km from airport, 4 km from railway station

Facilities: Chinese and Western restaurants, shopping arcade

Hangzhou Tower

杭州大廈

1 Wulin Square, Hangzhou, Zhejiang 310006

Tel: 553911 Telex: 351008 HZB CN Fax: 570062

GM: Zhou Shunnan

139 rooms and suites Rates: Double US\$36, suite US\$50/100

Located in the city centre, 12 km from airport, 5 km from railway station

Facilities: Chinese and Western restaurants, shopping centre, exhibition centre, business centre, billiard room, gym, dancing hall

Hangzhou Xihu State Hotel

杭州西湖國賓館

7 Xishan Road, Hangzhou, Zhejiang 310007

Tel: 776889 Telex: 35004 BTHXH CN Fax: 772348

113 rooms and suites

Located 7 km from the city centre, 20 km from airport, 9 km from railway station

Facilities: Restaurant, cinema, massage, car rental

Hangzhou Zhijiang Hotel

杭州之江飯店

84 Moganshan Road, Hangzhou, Zhejiang 310005

Tel: 866888, 882924

Fax: 864966

GM: Zhang Tianyi

Opened 28 November 1990

600 rooms and 20 suites Rates: US\$32-84

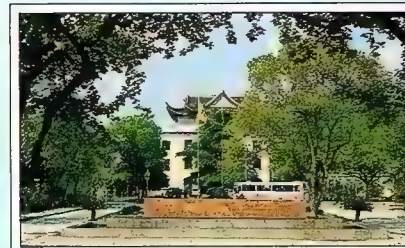
Located 20 km from airport, 12 km from railway station

Taxi fare to/from airport, Rmb ¥25; railway station, Rmb ¥15

Facilities: Banquet halls, restaurants, conference rooms, dancing hall, billiard room, business centre, function rooms

Huagang Hotel

花港飯店



4 Xishan Road, Hangzhou, Zhejiang 310007

Tel: 771324 Telex: 35007 HUAJG CN

Fax: 772481

GM: Zhang Xin Rong
 Opened 1958
 13 rooms and 5 suites Rates: US\$45-60
 Located 15 km from airport, 7 km from railway station
 Taxi fare to/from airport, Rmb ¥45; railway station, Rmb ¥15
 Facilities: Chinese and Western restaurants, conference room, bar, karaoke, shopping arcade, clinic, beauty salon, ball room, gym, massage, business centre

Huajianshan Hotel

杭州山賓館
 2 Faxiang Lane, Xishan Road, Hangzhou, Zhejiang 310007
 Tel: 771224 Telex: 35063 HJSGN CN Fax: 773980
 GM: Fu Shui Gen
 Opened 18 October 1981
 96 rooms and suites Rates: FEC ¥110-1200
 Located southwest of the West Lake, 15 km from airport, 7 km from railway station
 Facilities: Shopping arcade, beauty salon, massage, conference room, health club, karaoke, multi-function hall

Hangri-La Hotel, Hangzhou

杭州香格里拉飯店
 3 Beishan Road, Hangzhou, Zhejiang 310007
 Tel: 777951 Telex: 35005/6 HOTCH CN Fax: 773545
 37 rooms
 Located 40 minutes from airport
 Facilities: Chinese restaurant, meeting and banquet rooms, business centre, beauty salon, shopping arcade, ballroom, function rooms

Yang Hu Hotel

楊湖賓館
 Huancheng Road West, Hangzhou, Zhejiang 310006
 Tel: 771024, 771942 Telex: 351029 OLWH CN
 Fax: (0571) 773027
 GM: Wan Yidi
 Opened 17 March 1986
 61 rooms and 8 suites Rates: US\$40-260
 Located 15 km from airport, 5 km from railway station
 Taxi fare to/from airport, Rmb ¥40; railway station Rmb ¥15
 Facilities: Restaurants, banquet halls, gym, karaoke, billiard room, dancing hall, nightclub

Qiao Hotel, Hangzhou

杭州新橋飯店
 16 Jiefang Road, Hangzhou, Zhejiang 310001
 Tel: 776688 Telex: 351028 XQH CN
 Fax: 722768
 GM: Sun Xiao Rong
 Opened 28 March 1986
 10 rooms and 12 suites Rates: Standard US\$60-90, suite US\$120-200
 Located 12 km from airport, 2 km from railway station
 Taxi fare to/from airport, Rmb ¥25-40; railway station, Rmb ¥10-20
 Facilities: Chinese and Western restaurants, disco, karaoke, games room, beauty salon, business centre, multi-function hall, billiard room, ballroom, coffee shop

Hangzhou Guesthouse

江賓館
 Santaishan Road, Hangzhou, Zhejiang 310007
 Tel: 777988 Telex: 35044 ZJGH CN Fax: 771904
 GM: Zhang Xinrong
 5 rooms
 Facilities: Shopping arcade, convention hall, indoor swimming pool

Ningbo, Zhejiang

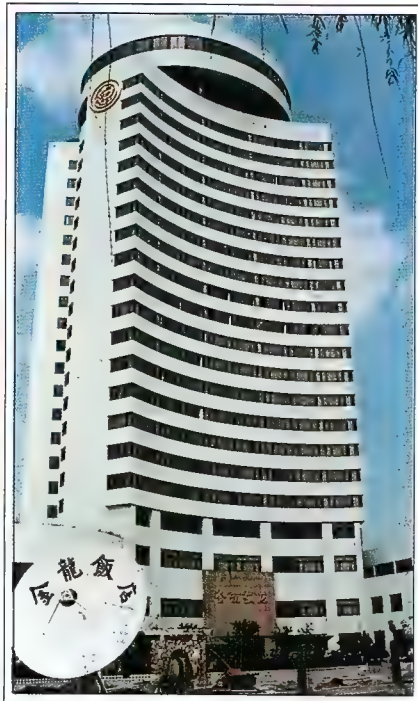
Garden Hotel

加華園賓館
 Yuyuan Road, Ningbo, Zhejiang 315010
 Tel: 7366888 Telex: 37020 AGHZJ CN
 Fax: 7362138/7366554
 GM: Percy Cheng
 Opened 18 July 1987
 2 rooms and 18 suites Rates: Standard

US\$55-100, suite US\$145-450
 Located 15 km from airport, 1 km from railway station
 Taxi fare to/from airport, Rmb ¥50; to/from railway station Rmb ¥20
 Facilities: Chinese (especially the Maple House) and Western restaurants, banquet room, conference rooms, business centre, disco, coffee shop, health club, shopping arcade, multi-function hall, karaoke, beauty salon, bar

Golden Dragon Hotel

寧波金龍飯店



Nanzhan (Southern Railway Station) Square, Ningbo, Zhejiang 315010
 Tel: (0574) 318888 (Switchboard)
 Fax: (0574) 312288
 Opened 24 October 1991
 304 rooms and suites Rates: Standard US\$55, suite US\$108-188
 Located 12 km from airport, 100 m from railway station
 Taxi fare to/from airport, FEC ¥25
 Facilities: 14 large and small restaurants, revolving restaurant, meeting rooms, bar, multi-function hall, ballroom, business centre, shopping arcade, beauty salon, coffee shop, karaoke, swimming pool

Ningbo Hotel

寧波飯店

65 Mayuan Road, Ningbo, Zhejiang 315010
 Tel: 0574-366334 Telex: 37019 NBHOT CN
 Fax: 0574-366301
 GM: Yang Guo Liang
 Opened 26 May 1983
 106 rooms and 10 suites Rates: Standard US\$38-65, suite US\$92-205
 Located 12 km from airport, 500 m from railway station
 Taxi fare to/from airport, FEC ¥50; railway station, FEC ¥15
 Facilities: 6 Chinese and Western restaurants and banquet halls, business centre, multi-function hall, bar, beauty salon, ballroom, karaoke, massage, disco, shopping arcade

Ningbo Hua Qiao Hotel

寧波華僑飯店

130 Liuting Street, Ningbo, Zhejiang 315010
 Tel: 0574-363175 Telex: 37001 NPHCM CN
 Fax: 0574-364790
 GM: Chen Furong
 Room rates: Single US\$26-45, standard US\$32, double US\$26-36, suite US\$70-76

Located in the city centre near the Moon Lake and Tianyige Pavilion
 Facilities: Chinese and Western restaurants, conference rooms, meeting rooms, disco, bar, billiard room, shopping arcade, beauty salon, business centre

Yonggang Hotel

永昌飯店

105 Baizhang Road East, Ningbo, Zhejiang 315040
 Tel: 334621 Fax: (0574)-333626
 GM: Gong Quan
 Opened 1982
 184 rooms and suites Rates: Double FEC ¥144, suite FEC ¥450/600
 Located 15 km from airport, 5.5 km from railway station
 Facilities: Chinese and Western restaurants, 7 meeting rooms, shopping arcade, disco, karaoke, bar, billiard room, beauty salon, massage, clinic, business centre, coffee shop

Hefei, Anhui

Anhui Friendship Hotel

安徽友誼賓館

6 Meishan Road, Hefei, Anhui 230022
 Tel: 336948, 331707
 90 rooms and suites Rates: FEC ¥60-100
 Located 9 km from airport, 5 km from railway station

Anhui Hotel

安徽飯店

2 Meishan Road, Hefei, Anhui 230022
 Tel: 331100, 332998 Telex: 90029 ANHTL CN
 Fax: (0551) 332581
 320 rooms
 Facilities: Chinese and Western restaurants, banquet hall, business centre, conference hall, karaoke, billiard room, gym, beauty salon, bar

Daoxianglou Guesthouse

稻香樓賓館

253 Jinzhai Road, Hefei, Anhui 230061
 428 beds

Luyang Hotel

廬陽飯店

Shushan Road, Hefei, Anhui 230031
 455 beds

Oversea Chinese Hotel

華僑飯店

68 Changjiang Road, Hefei, Anhui 230001
 Tel: (0551) 252221 Telex: 90231 AOCN CN
 Fax: (0551) 242861
 GM: Sun Yong Ying
 Opened April 1954
 256 rooms and 42 suites Rates: US\$33-65
 Located 11 km from airport, 1.5 km from railway station
 Taxi fare to/from airport, Rmb ¥40; railway station, Rmb ¥5
 Facilities: Chinese and Western restaurants, conference room, shopping arcade, coffee shop, bar

Tongling, Anhui

Lingjiang Hotel

陵江飯店

42 Changjiang Road East, Tongling, Anhui 244000
 Tel: 232936 Fax: 227385
 GM: Lu Bingfu
 Opened 21 December 1987
 36 rooms and 4 suites Rates: US\$20
 Located 1 km from railway station
 Taxi fare to/from railway station, US\$2
 Facilities: Restaurants, shopping arcade, karaoke, dancing hall

Wusongshan Hotel

五松山賓館

55 Yi'an Road North, Tongling, Anhui 244000
 Tel: 235262 Telex: 90508 TNMC CN
 Fax: (05612) 231837

GM: Tang Jinghua
 Opened 1 December 1975
 171 rooms and 20 suites Rates: US\$30
 Located 90 km from airport, 500 m from railway station
 Taxi fare to/from airport, Rmb ¥160; railway station, Rmb ¥15
 Facilities: Conference room (500 persons), business centre, gym, beauty salon, karaoke

Jiuhuajie Town in Jiuhua Mountain, Anhui

Dongya Hotel
 東亞賓館
 Tel: 811370
 138 beds Rates: US\$15-100
 Located 400 m from long-distance bus station

Foguyuan Hotel
 烽火園賓館
 Tel: 811379
 Room rates: US\$5-20
 Located 1 km from long-distance bus station

Jinrong Villa
 金龍別墅
 Tel: 811394
 Room rates: US\$10-50
 Located 300 m from long-distance bus station

Julong Hotel
 聚龍大酒店
 Tel: 811368
 Room rates: US\$35
 Located 200 m from long-distance bus station

Longquan Hotel
 龍泉飯店
 Tel: 811323
 Room rates: US\$10-30
 Located 400 m from long-distance bus station

Longzhu Hotel
 龍珠賓館
 Tel: 811246
 Room rates: US\$5-20
 Located 1 km from long-distance bus station

Shangketang Guesthouse
 上客堂
 Tel: 811324
 41 beds
 Room rates: US\$10-40
 Located 200 m from long-distance bus station

Zhonglou Hotel
 中樓賓館
 Tel: 811251
 Room rates: US\$10-30
 Located 400 m from long-distance bus station

Chengdu, Sichuan

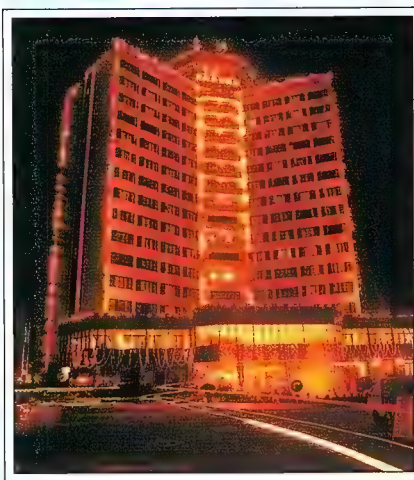
Chengdu Grand Hotel
 成都大賓館
 29 Section 2, Renmin Road North, Chengdu, Sichuan 610081
 Tel: 333888 Telex: 600349 CHDGH CN
 Fax: 336818
 GM: Wang Zize
 Opened 8 October 1990
 456 rooms and 12 suites Rates: US\$68
 Located 20 km from airport, 200 m from railway station
 Taxi fare to/from airport, FEC ¥60
 Facilities: Chinese and Western restaurants, conference rooms, business centre, karaoke, dancing hall, beauty salon, gym, shopping arcade, massage, bar

Chengdu Hotel
 成都賓館
 East Section of Shudu Road, Chengdu, Sichuan 610066
 Tel: 444112, 448888

Telex: 60164 CDHOT CN, 600077 CHMKT CN
 Fax: 441603
 Opened 18 May 1984
 310 rooms Rates: Standard US\$90
 Located 15 km from airport, 5 km from railway station
 Facilities: Chinese and Western restaurants, international conference hall, business centre, bar, swimming pool, tennis court, billiard room, gym, sauna, massage, clinic, karaoke, disco, coffee shop, function rooms

Chengdu Jiaotong (Traffic) Hotel
 成都交通飯店
 77 Linjiang Road, Xinnanmen, Chengdu, Sichuan 610041
 Tel: 551017, 554267, 554962 Fax: 582777
 GM: Yan Wenlin
 Opened 22 March 1986
 130 rooms Rates: US\$18
 Located 300 m from city centre, 15 km from airport, 6 km from railway station
 Taxi fare to/from airport, Rmb ¥30/40; railway station, Rmb ¥2.5
 Facilities: Chinese and Western restaurants, shopping arcade, music bar, clinic, massage, beauty salon, dancing hall, karaoke

Jinhe Grand Hotel
 成都金河大酒店
 18 Jinhe Street, Chengdu, Sichuan 610031
 Tel: 642888 Telex: 600341 JHHTL CN
 Fax: (028) 632037
 GM: Long Guanyin
 Opened 15 April 1991
 400 rooms and 8 suites Rates: US\$40-50
 Located 18 km from airport, 7 km from railway station
 Taxi fare to/from airport, Rmb ¥100; railway station, Rmb ¥40
 Facilities: Revolving restaurants, banquet hall, conference rooms, bar, karaoke, disco, dancing hall, business centre, billiard room



Jinjiang Hotel
 四川錦江賓館
 36 Section 2, Renmin Road South, Chengdu, Sichuan 610012
 Tel: 582222 Telex: 60109 JJH CN
 Fax: 581849, 582348
 GM: Lou Li Xian
 Opened 1962
 519 rooms and 57 suites Rates: US\$72-100(+10%)
 Located 17 km from airport, 8 km from railway station
 Taxi fare to/from airport, US\$10; railway station, US\$7
 Facilities: Restaurants, swimming pool, karaoke, bar, sauna, business centre, beauty salon, disco, tennis court

Minshan Hotel
 岷山飯店
 17 Section 2, Renmin Road South, Chengdu, Sichuan 610021
 Tel: 583333, 551384
 Telex: 60247 MSH CN, 600033 MSNHL CN
 Fax: 582154
 Opened 18 January 1988
 337 rooms and suites Rates: Standard US\$50, superior suite US\$100, deluxe suite US\$250
 Located in downtown of the city, 16 km from airport, 8 km from railway station
 Taxi fare to/from airport, Rmb ¥60; railway station, Rmb ¥30
 Facilities: Chinese and Western restaurants, banquet rooms, business centre, shopping centre, dancing room, karaoke, gym, sauna, billiard room, beauty salon, swimming pool, tennis court, coffee shop, bar

Tibet Hotel
 西藏飯店
 10 Renmin Road North, Chengdu, Sichuan 610081
 Tel: 334001 Telex: 60390 THC CN Fax: 333526
 436 rooms and suites
 Located 20 km from airport, 1 km from railway station
 Facilities: Restaurants, business centre, disco, beauty salon, karaoke, function rooms, coffee shop

Xingchuan Hotel
 興川飯店
 109 Dongda Street, Chengdu, Sichuan 610021
 Tel: 6624431
 GM: Teng Lizhen
 Opened 25 August 1985
 85 rooms and suites Rates: US\$13-17
 Located 15 km from airport, 5 km from railway station
 Taxi fare to/from airport, US\$6/10; railway station, US\$3
 Facilities: Restaurants, conference rooms, bar, beauty salon

Zhufeng Hotel Chengdu
 成都珠峰賓館
 107 Shangxi Shuncheng Street, Chengdu, Sichuan 610015
 Tel: 662441 Telex: 600023 ZHGH CN
 Fax: 671717
 Opened 15 March 1988
 270 rooms Rates: US\$29
 Located in the city centre, 20 km from airport, 4 km from railway station
 Taxi fare to/from airport, US\$9; railway station, US\$2.5
 Facilities: Chinese restaurants, banquet hall, business centre, bar, karaoke, disco, billiard room, shopping arcade, beauty salon

Emeishan, Sichuan
Emei Hotel
 峨嵋賓館
 Beizheng Street, Suishan, Emeishan City, Sichuan 614200
Emeishan Hotel
 峨嵋山賓館
 Mingshan Road, Suishan, Emeishan City, Sichuan 614700

Hong Zhu Shan Hotel
 紅珠山賓館
 Mt. Emei, Sichuan 614201
 Tel: (0833) 33888 Fax: (0833) 33788
 GM: Gu Duo-Hao
 Opened 1935
 180 rooms and 8 suites Rates: US\$20-60
 Located 150 km from airport, 10 km from railway station
 Taxi fare to/from airport, FEC ¥200; railway station, FEC ¥20
 Facilities: Chinese and Western restaurants, conference rooms, business centre, beauty salon, bar, dancing hall

Xiongxiu Hotel
 雄秀賓館
 Emeishan City, Sichuan 614201



BUSINESS TIPS

Quick Approval for Ventures in New Niantan Zone

As part of a nation-wide move to simplify procedures for setting up ventures funded by foreigners, the Niantan Economic Development Zone in Beijing's Daxing County has recently announced a new policy: foreign-funded projects in the newly-opened zone are to be given official approval within just one week after applying. The Niantan zone is located 14 kilometres from Beijing's Nanyuan Airport and will focus on high tech products and tourism. Plans are underway to build a horse-racing track and a golf course in the zone, which will actually consist of five small zones.

Chinese Medicine Big Business in Hebei

The town of Anguo, located in Hebei Province near the city of Dingzhou, is building an Oriental Medicine City which will be completed by 1996. Anguo is China's largest distributor of traditional Chinese medicine, with 1,100 companies processing 12,000 tons of medicine every year. The town, which produces 40,000 tons of raw materials used in Chinese medicine annually, has recently signed contracts with foreign firms to set up eight joint ventures in the medicine field, and so far 600 Chinese and foreign business people have invested in the Oriental Medicine City.

Tianjin Looks to Improve Infrastructure

The city of Tianjin is now accepting bids from overseas firms for its planned US\$344 million expansion of the Tianjin Free Trade Zone, the largest such zone in North China. The projects the city is planning to build are all related to infrastructure: a railway running from Tianjin to Tanggu Harbour, a water filtration plant and a power plant. The city is also seeking foreign partners to renovate its old wool industry, and many other major enterprises are either already involved in or are seeking foreign co-operative ventures.

Another Yangtse Port Open to Foreign Ships

The section of the Yangtse River that flows between the cities of Nanjing and Shanghai now has seven ports open to foreign vessels. The last and most recent port to open up is Gaogang Port, located at a bend in the river near the town of Yangzhong. The port currently has 17 decks and can handle five million tons annually, but its handling capacity is expected to reach 2.2 million tons per year by 1995.

Water Projects to Be Funded by Overseas Loans

China's Ministry of Water Resources plans to take in US\$900 million in international loans over the next three years to construct several major water projects. One of these is the Three Gorges Dam Project, which will receive a loan from the World Bank, the Xiaolangdi Project on the Yellow River, the Soil and Erosion Control Project on the Loess Plateau and Flood Control Projects in the Taihu Lake area.

Yantai Development Zone Looking for Foreign Investors

Ten key projects in the Yantai Economic and Technological Development Zone are looking for foreign partners. The zone is located in the city of Yantai on the east coast of Shandong Province. One company involved is the Beiyang Automobile Industry Group Corporation Ltd., which is seeking investments of US\$500,000 for the production of low-voltage switches, US\$1 million to construct a bonded warehouse and US\$1.5 million for various infrastructure facilities. Another major enterprise in the zone is the Electronic Industry Corporation, which is looking for a total foreign investment of US\$9 million for three projects related to manufacturing high-quality electronic products.

Other companies include the Heat Power Corporation, which is seeking US\$2 million for a project to produce hardware and software for quadratic intelligent instruments; Tide Electronic Technical Company which makes microcomputer power supply systems and needs US\$800,000 million in investment; the Yantai Zone itself which is soliciting US\$180 million to construct two heat and power stations, and the Golden Bridge Industry Group Company, which is seeking US\$150 million to build a large tourism zone that will highlight the past 5,000 years of Western civilization.

PTIC Seeking Foreign Partners

The China National Post and Telecommunications Industry Corporation (PTIC) is currently looking for overseas partners to help expand and upgrade its 28 telecommunications factories. Four of its factories have been given approval to begin importing technology from foreign companies, and there are presently 29 PTIC joint ventures set up with foreign telecommunications firms in China. More such joint ventures are planned for the future to produce optical fibres, digital microwave equipment, transmission systems, communication power supply equipment and mobile phones. PTIC is under the Ministry of Posts and Telecommunications and employs over 45,000 engineers, technicians and workers.

Overseas Funds Pouring into Tianjin

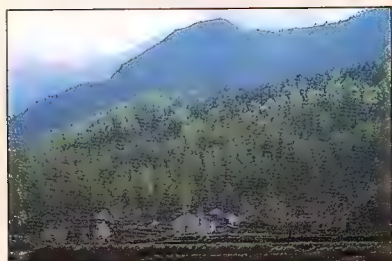
The port city of Tianjin has become a popular place for foreign investment, with the government approving 75 projects in the first seven months of this year, each project receiving US\$10 million in investment. The service industry has been the target for many overseas investors in fields such as real estate, transportation, finance, commerce, trade, consulting and tourism. So far the city has 837 joint ventures with overseas partners which have produced US\$1.2 billion worth of goods this year, an 86 per cent increase over the same period last year. Investors now come from 58 different countries and regions including Taiwan, Mexico, Denmark and Egypt.

Three Gorges Open to Investment

The Construction Committee for the Three Gorges Project (under the State Council) will be holding trade talks with overseas firms interested in investing in the economic development of the Three Gorges region. The trade talks will take place during a conference on international co-operation with China's medium and large enterprises. The gorge area has great potential for investors, as it is not only a natural area for tourism but also will be developing industry, agriculture and services. The area additionally has abundant mineral resources such as natural gas, salt and phosphorus. Over the next 17 years which will be needed to complete construction of the dam, about one million residents will be relocated to regions which will be made into economic development zones to further promote growth.

Travel Information on the Four Buddhist Mountains

Jiuhua Mountain



A few of
Jiuhua
Mountain's
99 peaks
(by Ling
Jun).

This
friendly-
looking
statue is
one of
Buddhism's
four
guardians
(by Ling
Jun).



Transportation

One can reach Jiuhua Mountain either via the capital city of Hefei or via Huangshan. There are regular chartered flights from Hong Kong and Shenzhen to both Hefei and Huangshan, from where one can take a bus to Jiuhua Mountain. The bus from Hefei takes about three hours and from Huangshan about two hours.

Other than flying, there are long-distance buses that will take you direct to Jiuhua Mountain from Beijing, Shanghai, Suzhou (Jiangsu), Hangzhou (Zhejiang), Wuhan (Hubei), Guangzhou (Guangdong), as well as Huangshan, Tongling, Wuhu, Anqing,

Guichi, Qingyang and Hefei in the same province of Anhui. (For details, please refer to the tables.)

Highlights on Jiuhua Mountain

Generally, the route up the mountain is divided into four sections and takes an average of three days to complete on foot, although one can also go by car if preferred.

Before the beginning of the next tourist season in April of 1994, a new funicular will be completed to take visitors from the Phoenix Pine to the Sutra Perusing Terrace, from where one can reach Heavenly Terrace. Funded by the Anhui Tourism Development Centre and the Jiuhua Mountain Scenic Area, this funicular will be 1,470 metres long and will cover a vertical distance of 500 metres. It will consist of 18 compartments which will hold six people each. The funicular will be able to transport 350 people per hour in one direction, and will give passengers a bird's-eye view of the Minyuan Scenic Area.

Four Suggested Routes

From Ersheng Hall to Jiuhuajie Town (7.5 km)

Ersheng Hall → Taoya Waterfall → First Celestial Gate → Temple of Sweet Dew → Second Celestial Gate → Dragon's Pond Waterfall → Dragon Pool Nunnery → River Viewing Pavilion → Third Celestial Gate → Julong Temple → Zhiyuan Temple → Jiuhuajie Town

From Jiuhuajie Town to Tiger Cave (5 km)

Huacheng Temple → Chandana Temple → Jinsha Spring → Hall of Sacred Remains → Small Heavenly Terrace → Furong Peak → Huixiang Pavilion → Temple of Longevity → Tiger Cave → Swallow Cave → Zhiyuan Temple

From Jiuhuajie Town to Heavenly Terrace (7.5 km)

Tonghui Nunnery → Huixiang Pavilion → Guest Greeting Pine → Phoenix Pine → Huiji Temple → Chaoyang Nunnery → Lesser Lion Peak → Guanyin Peak → Sutra Perusing Terrace → Heavenly Terrace → A Line of Sky → Luohandun Peak → Dabei Temple

From Sutra Perusing Terrace to Jiuhuajie Town (9 km)

Sutra Perusing Terrace → Shuangtao Peak → Shiwang Peak → Heavenly Terrace → Luohandun Peak → Feilai Peak → Lesser Huataigang → Greater Huataigang → Lesser Huataigang → Immortal Greeting Peak → Manjusri Cave → Lower Minyuan → Temple of Longevity → Zhiyuan Temple

Putuo Mountain



Pantuo Rock looks as if a giant picked it up and set it down again in this unlikely position (by Wang Miao).



Putuo Mountain is called "Guanyin's World" because there are numerous caves and temples devoted to her like this one (by Wang Miao).

Located on a small island in the Zhoushan Archipelago in Zhejiang Province, Putuo Mountain covers an area of just 12.5 square kilometres, therefore one can visit all the major historical sites on the island within one or two days. However, as it is a fairly long distance from the mainland, it takes about three and a half hours to get there from the closest city, Ningbo.

Putuo Mountain is one of China's four holiest Buddhist mountains, but what makes it different from the others is that it is situated in the sea, therefore is blessed with both mountain and ocean scenery. It is said that in its prime the mountain was home to some 3,000 Buddhist monks and nuns. Among the dozen surviving temples the Puji, Hu and Fayu monasteries are the most grandiose, but there are many other sites well worth visiting.

Transport to and from Putuo Mountain

The most convenient way to reach Putuo Mountain is to take a ferry from the city of Ningbo. A twin-hull speedboat departs from the mountain from Xiaogang Pier in the city of Zhushan District at 9:00 every morning. The voyage takes about two hours, with only one stop at Dinghai on the way. Xiaogang Pier is located at the estuary of the Yongjiang River, a 45-minute ride from the urban district of Ningbo. Passengers can book combined bus and ship tickets at the port office for passenger transport in Neijiang North District, then take a special bus to the pier. Tickets can be booked one or two days in advance.

The ferry from Putuo Mountain back to Ningbo usually departs at 12:30 p.m. and arrives at Xiaogang Pier at around 3:00 p.m. One can transfer to the special bus immediately and arrive back in downtown Ningbo at about 3:45 p.m.

Due to frequent changes in the sailing schedule it is best to check the departure time before booking tickets, and to inquire about the time for the return trip as soon as you arrive at Putuo Mountain so as not to miss the ship.

Large passenger vessels are also available in Shanghai, usually departing in the afternoon and arriving at Putuo the following morning. However, the interval between trips can be as long as two to three days.

Transport on the Island

As small as Putuo is, it is still quite a long hike if one wants to see everything. All the scenic spots, including the main peak of Mount Foding, can be visited within one day as buses run from the pier to Fayu Monastery, Huiji Monastery on Mount Foding and Guanyin Cave (past Puji Monastery). To see the other scenic spots on the island such as Niantian (West Heavenly) Gate, Chaoyin (Tide Sound) Cave and Reluctant-to-Go Guanyin Courtyard one has to go on foot.

Logging

Puji Monastery, at the foot of the mountain, is at the heart of a small town with shops, restaurants and hotels, therefore most visitors put up here for the night. The best choice is the well-equipped (and expensive) Xilei Jiaozhuang Hotel, whose guests are mostly from Hong Kong, Macau, Taiwan and overseas. There are also several other guesthouses nearby to choose from.

Two Suggested Itineraries

As the scenic spots are scattered over the mountain, it takes a bit of time to visit them all. For those who plan to see the most representative temples and scenic spots, one day is enough, while to cover all the interesting ones you will need about two days.

One-day Tour After arriving by ferry at Putuo Mountain at around noon, take a bus to go on foot to the town around Puji Monastery. Check into a hotel and then have lunch. After that visit Puji Monastery and then Lotus Pond and Duobao Pagoda outside the temple. Next, take a bus to visit Huiji Monastery on the peak of Mount Foding, then descend to Fayu Monastery along the Thousand Step Stone Stairway. Buses are available in front of the temple to take you back down the mountain, passing Qianbu (Thousand Step) Beach and Baibu (Hundred Step) Beach on the way.

The next day go to Hundred Step Beach to watch the sunrise. After breakfast climb

up the western part of the mountain to visit Heart Rock, Meifu Nunnery, Pantuo Rock, the "Two Tortoises Listening to Guanyin" Rock and Guanyin Cave. The whole trip takes about two hours. Go back to town for a short rest and take the ferry departing for Ningbo at midday.

Two-Day Tour Arrive at Putuo Mountain at noon on the first day and find a place to stay in town. After lunch take a bus to Huiji Monastery. Near the temple a small path leads to the summit where there is a panoramic view of the mountains and the sea. Descending along the Thousand Step Stone Stairway stop at Fayu Monastery, Wanghai (Sea Viewing) Pavilion and Tingchao (Tide Listening) Rock, all located a short distance from the temple. If you visit the island in summer you can go for a swim at Thousand Step Beach. On the way back to town visit Mahayana Nunnery, a veritable museum of cultural relics, Chaoyang Cave and Xianren (Immortal's) Well at the southern end of Thousand Step Beach.

The next morning go to Hundred Step Beach to watch the sunrise, then take a bus to Fanyin Cave at the eastern end of the island. Fanyin Cave, about 12 metres high, is formed by the constant buffeting of the waves over thousands of years. From here a mountain path leads to Sudhana Cave. After that retrace your steps and return to town by bus.

In the afternoon visit Puji Monastery and Lotus Pond in the town, then West Heavenly Gate, Heart Rock, Meifu Nunnery, Pantuo Rock, the "Two Tortoises Listening to Guanyin" Rock and Guanyin Cave.

On the morning of the third day concentrate on the scenic spots in the eastern part of the island which include Reluctant-to-Go Guanyin Courtyard, Tide Sound Cave, Zizhu (Purple Bamboo) Grove, Guanyin Leaping Cliff and Niantian (South Heavenly) Gate, then leave the island on the midday ferry back to Ningbo.

Text by Ma Yiu Chun

Wutai Mountain

Transportation

Route A: Taiyuan — Wutai Mountain

The Taiyuan long-distance bus station is located in the eastern section of Yingze Street, just one bus stop away from Taiyuan's South Train Station. After getting off the train take the No. 1 bus or a mini-bus for about Rmb ¥1 to the bus station, or one can walk there in about 10 minutes.

Every day there are many buses leaving the long-distance bus station for Wutai Mountain, and in the summer there is one about



Green Snail Peak covered in mist (by Ding Yunyan)

every 20 minutes. The cost of a bus ticket is about Rmb ¥15.

First bus: In the winter starts at 6:30 a.m., in summer 6:00 a.m.

Last bus: 2:00 in the afternoon

Distance: 233 kilometres (about 5-6 hours)

Notes:

1. During the temple fair of Wutai Mountain (from the 1st day of the 6th lunar month to the 10th day of the 7th lunar month) more buses are added.

2. For the return trip there are buses every morning from 6:00 a.m. until noon going from Wutai to Taiyuan and Xinzhou.

Route B: Beijing — Shahe — Wutai Mountain

In Beijing take the No. 387 train which departs at 21:08 and arrives the next morning at 4:53 at Shahe Station (also called Wutaishan Station) in Shahe, located in Fanshi County in Shanxi Province.

If you arrive at Shahe in the daytime there are many buses going direct to Wutai Mountain. If you arrive in the evening you can stay the night at the Shahe Guesthouse, run by the Shanxi Province Tourism Bureau and located just opposite the train station. Early the next day take a special bus from the guesthouse to Wutai Mountain.

Notes:

1. For the return trip there are several buses from 6:00 a.m. to noon going from Wutai to Shahe and the county town of Fanshi.

2. Foreigners and other non-locals visiting the mountain via the above two routes

should make sure to only take buses departing from the State-run bus station. Don't get on just any bus you see, and avoid privately-run buses or cars without proper licenses. Also, it is recommended not to change buses en route so as to avoid being cheated or other unpleasant incidents.

3. After arriving at Wutai Mountain you can get together a group of people and rent a car from a local travel agency to take you to all the tourist sites and temples. Make sure first to decide on the price, the route you want to take and how long you will stay at each place. Also make sure to check that the car is in good condition before agreeing to rent it.

The Pilgrimage Route

Once travel arrangements have been taken care of, most people go directly to the town of Taihuai and then visit the various scenic sites and temples within the five peaks. Afterwards, take a bus to the Wutai County Government Guesthouse, where you can stay the night. Spend the next day (or several days) touring the area outside the five peaks, where there are also many scenic spots and monasteries, then return by bus to either Xinzhou or Taiyuan. From there you can take a train or plane out of Shanxi Province.

If you are not interested in, or do not have the time to visit the area outside of the five peaks, you can skip that part and depart Taihuai for Shahe, Fanshi, Xinzhou or Taiyuan and continue on your journey.

A 4-Day Itinerary for a Summer Pilgrimage of the Five Peaks Area

Day 1

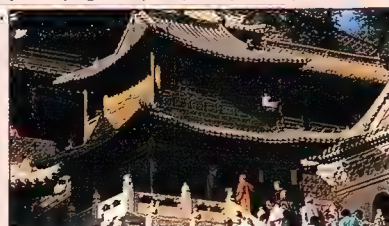
Early in the morning climb Lingjiu Peak up to Bodhisattva Summit, where you can visit Cifu Temple. If you go quite early there are few people, the place is quiet and the air is cool. You can also avoid paying an entrance fee as well as having to walk up the mountain in the heat of the day. An additional advantage is that you get to see the beautiful mountain scenery enveloped in the early morning mist.

Later in the morning descend Bodhisattva Summit and along the way stop at Guangzong Temple, Yuanzhao Temple, Rahu Temple, Xiantong Temple, Tayuan Temple, Wanfo Pavilion and Shifang Temple. These places of interest are dotted around Lingjiu Peak and most of them are well-known sites on Wutai Mountain.

For breakfast and lunch you can either return to the guesthouse or, if you want to save time and energy, after visiting Xiantong Temple pass through the small west gate and go to the Wutai Mountain First Guesthouse, where there is a clean, reasonably-priced State-run restaurant.



To get to Longquan Temple one must go through this wooden archway and climb up 108 flights of steps (by Wang Miao).



The bronze architecture of Xiantong Temple's Bronze Hall is very unusual. Inside is a bronze statue of the Bodhisattva Manjusri (by Chan Yat Nin).

After eating you can return to Xiantong Temple or go out the front gate of the guesthouse and go to Tayuan Temple. There is also a small restaurant on Yanglin Street (behind Rahu Temple and in front of Shifang Temple), however it may not be as clean as the one at the guesthouse.

If you want to take your time and really appreciate all the sites and temples, you will need more than one day. However if you are pressed for time you could do a very fast tour in about half a day.

In the afternoon or evening when you have some spare time, arrange a car for the following morning to take you up to the summit of Dongtai (Eastern Terrace) to watch the sunrise. You can make these arrangements either at your guesthouse, at the bus station or through a travel agent, making sure to decide on the price beforehand. Early morning on Dongtai can be very cold and windy, so don't forget to bring plenty of warm clothing.

Day 2

Get up by 3:00 a.m. to catch the 3:15 bus to the summit, where you can watch the sunrise and visit Wanghai Temple. In the summer the sun rises at about 4:30 or 5:00. On the way back you can take your time and visit Hongmen Rock. Arriving back at Taihuai by around 5:30 or 6:00 a.m., if you don't need to go back to the hotel to sleep some more you can get out at the northern entrance to Taihuai and have breakfast. Afterwards, cross the Qingshui River stone bridge and climb up the eastern slope of Dailuo (Green Snail) Peak.

Later in the morning descend the peak and at around 8:00 or 9:00 a.m. take a car to visit Bishan Temple, Jifu Temple, Sudhana Cave and other places located on Taihuai

Road North. You could also go by foot, as it is only about a two-kilometre walk.

In the afternoon visit Puhua Temple, Guanyin Cave and Nanshan Temple. It might be better to take a car since it is about a four-kilometre walk. Return to Taihuai's southern entrance and visit Manjusri Temple and Manjusri Statue Temple. That evening wander around Taihuai town centre (Yanglin Street), the eastern bank of the Qingshui River, Taihuai's old residential district and Mingqing Street and the night market.

Day 3

Early in the morning climb up Fanxia Hill, starting out at the mouth of Fenglin Valley, and visit Lingfeng Temple, from where you have a good view of Taihuai, Manjusri Statue Temple and Puhua Temple.

Later go by car to Qingliang Temple, 10 kilometres southwest of Taihuai. On the way back go to Nantai (Southern Terrace) Peak and visit Puji Temple, Jinge Temple and Longquan Temple. That afternoon go by car to Fomu Cave (which requires a short walk up the mountain), Mingyue Pond and Zhenhai Temple. If you visit the temple during the sixth lunar month, you could also take a look at the big mule and horse market held on the banks of the river opposite Zhenhai Temple. Before the sun sets go to the mountain slope behind Manjusri Temple, from where there is an excellent view of a group of temples.

Day 4

In the morning go by bus up to Zhongtai (Central Terrace) Peak and visit Yanjiao Temple and the meteorological station there. Take your time descending the mountain and visit Jixiang Temple, Shiziwo Temple, Huoshan Temple and Zhulin Temple. In the afternoon go to Yanglin Street in Taihuai, do a last-minute souvenir shopping and prepare for your trip home.

Special 5-Peak Tour for Mongolia and Tibetan Pilgrims

After visiting all the temples and sacred sites in Taihuai, Buddhists from Tibet and Inner Mongolia generally continue their pilgrimage to the five peaks of Wutai Mountain. They start out on Nantai and first go to Zhongtai, then Xitai, Beitai and Dongtai, making a complete circle of the peaks. The trip takes about four days and covers a distance of 75 kilometres. The most important temples on this route include the following: Baiyun Temple, Fomu Cave, Jindeng Temple, Nantai's Puji Temple, Jinge Temple, Qingliang Temple, Shiziwo Temple, Zhongtai's Yanjiao Temple, Xitai's Falei Temple, Beitai's Lingying Temple and Dongtai's Wanghai Temple.

Lodging along this route can be arranged as follows:

Night One — Jingge Temple

Night Two — Zhongtai's Yanjiao Temple

Night Three — Dongtai's Wanghai Temple

Early in the morning of the fourth day watch the sunrise at Wanghai Peak and then walk down the mountain, returning to Taihuai by evening.

This is the route developed by Mongolian and Tibetan Buddhist pilgrims over the years or visiting the five peaks and watching the sunrise. In fact this is one of the best ways to see all the sites within the five peaks area.

Individual travellers interested in following this route can of course be more flexible about the length of time they spend and lodging arrangements. If there are not too many pilgrims already staying at the above-mentioned temples you can stay and eat there, and for non-vegetarians, any of the Yellow Hat Sect temples serve meat.

Text by Shan Xiaogang

Emei Mountain



"holy spring" flows all round in the courtyard of Shenshui Pavilion (by Chen Jin).

Tall and mighty Emei Mountain is unlike Huashan Mountain, whose every spot of interest can be seen in one or two days, nor is it like Huashan Mountain, which only has one route up the mountain. At Emei there are several routes one can take, thus my advice is to plan your climb in advance, as it is quite difficult to change routes halfway up the mountain. Generally speaking, there are four different routes to take to tour Emei Mountain.

A One-Day Tour to Golden Summit

Stay the previous night at the foot of the mountain at Baoguo Temple, in Jingshui or in Emeishan City, where you can book a seat for the next day on a light bus that takes tourists up the mountain. The buses leave at about 3:00 or 4:00 in the morning and will take you to Leidong Terrace, where you must get out and walk for about 1.5 kilometres until you reach Jieyin Hall. Cable cars are available in front of the hall that go up to Golden Summit. If you prefer not to walk, a hotel-chartered bus will take you directly to the cable car station.

At Golden Summit begin your tour by watching the sunrise and the sea of clouds at Sheshen (Sacrifice) Cliff before visiting the Woyun Nunnery and Huayan Temple, where you can enjoy a view of the distant snow-covered mountains. You can return to Sacrifice Cliff after midday when the rays of sun begin to slant at an angle and, under the right conditions, you can see your own "Buddhist halo". Depart Golden Summit by cable car and then switch to a bus to go back to the foot of the mountain. If night has not yet fallen, you might consider visiting Baoguo Temple, Fuhu (Tiger Taming) Temple, Lingyan Temple and Zhugan (Pig Liver) Cave.

A Two-Day Tour by Bus and on Foot

As with the first tour, take a light bus in the early morning hours until you reach the cable car at Jieyin Hall. Take the cable car to Golden Summit to watch the sunrise and see the sea of clouds. In the afternoon, descend the mountain on foot and stay for the night at Xixiang (Elephant Washing) Pond where food stalls and restaurants are plentiful, and there are inns in the temple compound. In this area, you might find a great number of monkeys on the roads begging for food. These monkeys are relatively tame because they are used to being fed by the monks. At dusk, the monks whistle to the monkeys, who immediately gather in front of the temple for their evening meal.

The next morning set off early and descend Zuantian (Sky Cleaving) Slope until you reach the Lanya Crossroad of Jiugang Ridge. Two paths branch out here. Normally, travellers choose the path on the right which leads down past Hongchunping Temple to Qingyin Pavilion, because monkeys and beautiful scenery abound on this route.

This path takes you first to Yuxian (Immortal Encountering) Temple, a lonely, small temple, through the Thirteen Turns and past Changshou (Longevity) Bridge and Guanyin Bridge. To the right of Guanyin Bridge there is a pond where you can rest and have a drink of water. The path continues up to

Xianfeng (Fairy Peak) Temple, where there are monastic halls, food stalls and shops on both sides of the road. Nearby is the deep and mysterious Jiulao (Nine Old Men's) Cave.

Next come the Ninety-Nine Turns, and after about 12 kilometres Hongchunping Temple, where you will find many snack bars, restaurants and inns in the vicinity. You can have lunch here, and then, passing the Heilongjiang Plank Road and A Line of Sky, visit Qingyin Pavilion. Here there is a junction of five paths. Most travellers continue on to the right and walk past Guangfu Temple, Zhongfeng (Central Peak) Temple, Da'e Temple, Shenshui Pavilion, Chunyang Hall, Huayan Temple, Leiying Temple and Fuhu Temple, until finally arriving at Baoguo Temple.

In addition, there are two other routes possible on a two-day tour. One is to take the path on the left at the Lanya Crossroad, which will take you past Huayanding Temple, Chudian (First Hall), Zhanglao (Abbot) Terrace and Xixin (Heart Reposing) Temple, until you reach Wannian Temple. Keeping to the left, continue to walk to Jingshui, where you can get a bus to Emeishan City. Or at Wannian Temple you could take the right turn and go via Bailong (White Dragon) Cave to reach Qingyin Pavilion. Then stay to the right until you arrive at Baoguo Temple. The second alternative is to take a left turn at Qingyin Pavilion and then continue on to Wannian Temple. From there walk to Jingshui and catch a bus for Emeishan City.

A Three-Day Tour by Bus and on Foot

On your first day climb up the mountain taking whichever route you like. Stay the night at Xianfeng Temple or Elephant Washing Pond. The next evening climb up to Golden Summit, then in the morning, after watching the sunrise and visiting the spots of interest on the mountaintop, take a cable car and then a bus down the mountain.

A Five-Day Tour Exclusively on Foot

Start out at Baoguo Temple then walk to Qingyin Pavilion. Visit Niuxin Temple and Yaowang Cave, then return to Qingyin Pavilion to stay the night. The next morning take the path on the left leading to Hongchunping Temple and Xianfeng Temple, and spend the night at Elephant Washing Pond. Climb up to the mountaintop on the third day and descend the mountain on the fourth day. When you reach the Lanya Crossroad, take the path on the left and stay at Wannian Temple for the night. On the fifth day, visit Bailong Cave. At Qingyin Pavilion take the path for Lianghekou, and conclude your tour with a visit to Longmen Cave before you return to Emeishan City by bus. ☐

Train Schedules
Huangshan—Nanjing—Changzhou

307 O.	310 O.	Train Station	No. 308/309 O.
	07:15	Huangshan	21:32
	07:35	Yansi	21:13
	07:46	Shexian	20:55
	08:26	Jixi	20:12
	10:09	Ningguo	18:01
	10:27	Gangkou	17:41
	11:05	Xuancheng	17:06
	12:28	Wuhu	15:49
	13:50	Ma'anshan	14:38
	15:29	Nanjing	12:51
06:02	15:39	Nanjing West	—
06:18		Nanjing	12:51
06:56		Longtan	—
07:38		Zhenjiang	11:35
08:07		Danyang	11:05
08:50		Changzhou	10:10

O. — Ordinary passenger train

Train Schedules
Beijing — Datong — Hohhot — Baotou — Lanzhou

295 F.T.	263 F.T.	169 F.T.	157/156 F.T.	95 Exp.	89 Exp.	43 Exp.	Train Station	No.	44 Exp.	90 Exp.	96 Exp.	158/155 F.T.	170 F.T.	264 F.T.	296 F.T.
21:17	15:10	17:00	From Shanghai	23:21	18:53	11:01	Beijing		19:50	06:20	05:20	To Shanghai	12:22	10:34	13:3
22:36	16:39	18:18	02:34	00:38	20:09	12:16	Nankou		18:31	05:14	04:15	01:47	10:53	09:13	12:0
23:52	17:50	19:39	03:56	01:55	21:23	13:28	Kangzhuang		16:47	03:32	02:36	23:55	09:11	07:29	10:1
02:12	20:12	21:50	06:18	03:55	23:22	15:28	Zhangjiakou South		14:54	01:40	00:34	21:44	06:53	05:23	08:1
05:36	23:28	01:06	09:36	06:46	02:27	18:35	Datong		12:15	22:57	21:50	17:57	04:00	02:29	05:0
07:56	01:56	03:20	11:59		04:35	20:49	Jining South		09:56	20:46		15:26	01:42	00:13	02:4
10:45	04:40	05:52	14:35		06:48	23:14	Hohhot		07:26	18:16		12:50	23:06	21:37	23:5
13:28	07:54	08:41	17:18			01:58	Baotou		04:41			09:54	20:14	18:41	20:4
		17:52				11:11	Yinchuan		19:40				11:03		
						12:25	Qingtongxia		18:21						
						14:19	Zhongwei		16:39						
						21:18	Lanzhou		09:58						

Exp. — Express

F.T. — Fast through passenger train

Bus Service from Jiuhua Mountain
in Anhui Province

Route		Departure	Distance (km)
From	To		
Jiuhua Mountain	Shanghai	05:10	461
	Suzhou	05:10	431
	Hangzhou	05:30	390
	Huangshan	06:30/13:00	156
	Nanjing	07:20	270
	Beijing	07:30	1,553
	Wuhu	08:20/13:10	169
	Hefei	06:20/07:30	360
	Guangzhou	07:30	1,521
	Tongling	08:20/15:00	92
	Wuhan	15:00	579
	Guichi (Chizhou)	4-6 runs per day	53
	Xuancheng	14:40	150
	Qingyang	4-6 runs per day	32
	Anqing	13:30	115

Average Climatic Conditions Around the Four Great Buddhist Mountains

			Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Shanxi	Taiyuan	Temperature (°C)	-6.6	-3.1	3.7	11.4	17.7	21.7	23.5	21.8	16.1	9.9	2.1	-4.
		Rainfall (mm)	3.0	6.0	10.3	23.8	30.1	52.6	118.3	103.6	64.3	30.8	13.2	3.
	Datong	Temperature (°C)	-11.3	-7.7	-0.1	8.3	15.4	19.9	21.8	20.1	14.3	7.5	-1.4	-8.
		Rainfall (mm)	3.0	3.9	9.9	19.3	29.1	45.1	95.1	94.1	51.2	23.7	8.1	1.
	Wutai Mountain	Temperature (°C)	-18.3	-16.5	-10.8	-3.8	2.4	6.7	9.5	8.5	3.0	-2.9	-10.6	-16.
		Rainfall (mm)	11.5	18.5	38.7	54.4	59.3	119.0	214.9	202.1	100.9	50.8	27.9	15.
Zhejiang	Hangzhou	Temperature (°C)	3.8	5.1	9.3	15.4	20.2	24.3	28.6	28.0	23.3	17.7	12.1	6.
		Rainfall (mm)	62.2	88.7	114.1	130.4	179.9	196.2	126.5	136.5	177.6	77.9	54.7	54.
Sichuan	Chengdu	Temperature (°C)	5.6	7.6	12.1	17.0	21.1	23.7	25.8	25.1	21.4	16.7	12.0	7.
		Rainfall (mm)	5.0	11.4	21.8	51.1	88.3	119.4	228.9	265.8	113.5	47.9	16.5	6.
	Leshan	Temperature (°C)	7.1	8.8	13.5	18.2	21.6	23.8	26.0	25.6	22.0	17.4	13.2	8.
		Rainfall (mm)	13.4	26.8	41.1	82.6	137.8	168.9	330.5	311.9	148.1	85.2	36.9	15.
	Emei Mountain	Temperature (°C)	-6.0	-4.9	-0.7	3.3	6.1	9.0	11.8	11.2	7.8	3.4	-0.9	-3.
		Rainfall (mm)	17.0	26.5	54.9	114.9	123.7	238.9	399.8	470.3	234.6	122.3	49.4	20.
Anhui	Hefei	Temperature (°C)	2.1	4.2	9.2	15.5	20.6	25.0	28.3	28.1	22.9	17.0	10.6	4.
		Rainfall (mm)	31.8	49.8	75.6	102.0	101.8	117.8	174.1	119.9	86.5	51.6	48.0	29.
	Huangshan Mountain	Temperature (°C)	-3.1	-1.7	2.7	7.9	11.7	14.9	17.7	17.3	13.7	8.9	3.9	-0.
		Rainfall (mm)	70.0	121.7	185.1	258.2	328.9	378.8	291.0	299.7	206.0	106.9	84.3	64.

Train Schedules
Hefei — Bengbu — Hangzhou

321/324 O.	317/320 O.	87/90 Exp.	Train Station	No.	88/89 Exp.	318/319 O.	322/323 O.
14:50	08:00	20:35	Hefei		09:05	17:15	00:35
17:25	10:40	22:50	Bengbu		07:06	14:54	22:10
19:37	12:59	00:35	Chuzhou		05:05	11:59	19:30
20:51	14:15	01:40	Nanjing		04:12	11:05	18:37
To Xiamen	15:15	02:38	Zhenjiang		03:00	09:47	From Xiamen
	15:44	—	Danyang	—	—	09:17	
	16:34	03:40	Changzhou		02:01	08:32	
	17:24	04:24	Wuxi		01:23	07:36	
	18:18	05:03	Suzhou		00:40	06:37	
	19:31	—	Shanghai West	—	—	—	
	19:39	06:26	Shanghai		23:25	05:10	
	—	08:30	Jiaxing		21:17	—	
	—	09:46	Hangzhou		19:50	—	

**Flights to and from Hefei and Huangshan
Mountains in Anhui Province**

Route	Days of Week	Dep.	Arr.	Flight No.
Hong Kong — Hefei (Charter)	1 5	17:20	19:00	MU5014
Hefei — HongKong (Charter)	1 5	14:30	16:20	MU5013
HongKong — Huangshan (Charter)	1 5	18:30 19:30	20:20 21:21	MU5016 MU5016
Huangshan — Hong Kong (Charter)	1 5	15:40 16:40	17:30 18:30	MU5015 MU5015
Shenzhen-Hefei	4 6	17:50	19:40	CZ3565
	3 7	16:20 20:45	18:20 22:35	MF8352 MU5326
Hefei-Shenzhen	4 6	20:30 13:30	22:20 15:30	CZ3566 MF8351
	3 7	18:05	20:05	MU5325
Shenzhen-Huangshan	4 3	18:00 17:50	19:45 19:40	MU5336 CZ3563
	1 3	15:20 20:30	17:20 22:20	MU5335 CZ3564

(Valid Autumn 1993)

Flights to and from Taiyuan in Shanxi Province

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Taiyuan	1 3 4 6	21:20 21:20 17:00 21:15	22:30 22:30 18:10 22:15	GP7108 GP7106 GP7112 GP7110
	1 3 4 6	07:35 07:50 08:45 07:00	08:40 08:55 09:55 08:00	GP7107 GP7105 GP7111 GP7109
Fuzhou — Taiyuan	3	18:25	22:25	GP7506
Taiyuan — Fuzhou	3	07:20	11:10	GP7505
Shanghai — Taiyuan	2 6 7 1	20:40 16:00 15:35 09:45	22:50 18:00 17:50 11:45	GP7502 GP7514 GP7504 WH2572
	2 6 7 1	17:40 07:40 12:50 12:35	19:50 09:45 14:50 14:25	GP7501 GP7513 GP7503 WH2571
Shenzhen — Taiyuan	1 4	12:00 17:15	15:00 20:20	GP7310 GP7308
Taiyuan — Shenzhen	1 4	08:00 08:00	11:10 11:05	GP7309 GP7307

(Valid Autumn 1993)

Flights to and from Chengdu in Sichuan Province

Route	Days of Week	Dep.	Arr.	Flight No.
Changchun — Chengdu	3 5	07:20 14:50	11:15 20:25	CJ6441 SZ4606
Chengdu — Changchun	3 5	16:25 08:55	19:55 13:25	CJ6442 SZ4605
Chongqing — Chengdu	1 2 4 6 1 2 3 4 5 6 7	20:20 20:25	21:15 21:20	SZ4406 SZ4410
Chengdu — Chongqing	1 2 4 6 1 2 3 4 5 6 7	06:40 18:50	07:30 19:45	SZ4405 SZ4409
Harbin — Chengdu	1 2 5 3 7	12:50 12:30 07:40	19:25 16:20 11:40	3U602 SZ4604 CJ6461
	1 2 5 3 7	07:10 08:10 12:55	12:15 11:40 16:20	3U601 SZ4603 CJ6462
Lanzhou — Chengdu	3 5	14:50	18:15	WH2431
Chengdu — Lanzhou	3 5	19:05	22:30	WH2432
Shantou — Chengdu	2 3 6	10:25 10:45	12:45 13:15	3U378 SZ4322
	2 3 6	07:30 07:35	09:35 09:55	3U377 SZ4321
Xi'an — Chengdu	1 2 3 5 6	10:10 18:00 16:50 14:15	11:35 19:40 18:15 15:40	CA1421 SZ4202 WH2431 WH2401
	2 3 5 6	15:50 19:05 16:30	17:25 20:25 17:50	SZ4201 WH2432 WH2402

(Valid Autumn 1993)

Flights to and from Ningbo in Zhejiang Province

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Ningbo	2 3 4 5 6 7	15:25 09:50 16:40 17:10 15:45 10:50	17:40 12:10 18:55 19:20 18:00 13:00	CA1543 GP7155 CA1549 MF8110 CA1541 GW661
	2 4 7	13:20 14:55	15:40 17:15	GP7163 SZ4524
Ningbo — Beijing	2 3 4 5 6 7	18:30 13:05 19:35 14:10 18:40 13:50 16:30 12:00	20:45 15:25 21:45 16:20 20:55 16:10 18:50 14:10	CA1544 GP7156 CA1550 MF8109 CA1542 GW662 GP7164 SZ4523
Chengdu — Ningbo	4 7	08:35	11:10	SZ4513
Ningbo — Chengdu	4 7	17:55	20:40	SZ4514
Dalian — Ningbo	6	08:50	10:50	CJ6337
Ningbo — Dalian	6	19:10	21:05	CJ6338
Haikou — Ningbo	6	15:35	18:20	CJ6338
Ningbo — Haikou	6	11:50	14:35	CJ6337
Shanghai — Ningbo	1 2 3 4 5 6 7	06:50	07:30	MU5503
Ningbo — Shanghai	1 2 3 4 5 6 7	14:15	14:55	MU5504
Wuhan — Ningbo	5 7	11:30	12:40	CZ3549
Ningbo — Wuhan	5 7	13:30	14:40	CZ3550
Xi'an — Ningbo	6	09:40	12:30	WH2519
Ningbo — Xi'an	6	13:20	16:15	WH2520

(Valid Autumn 1993)

New Air Route from Hong Kong to Shanxi

A new air route has opened up recently from Hong Kong to Taiyuan, the capital of Shanxi Province. This is the first international route ever open to Shanxi, and will provide a useful service to tourists visiting Wutai Mountain and other sites in the province. A charter plane flies between Taiyuan and Hong Kong every Tuesday and Saturday.

Ancient Bronze Drum Found

A farmer from Guiping County in the Guangxi Zhuang Autonomous Region recently unearthed an ancient bronze drum, said to be made by ancestors of the Zhuang minority. Experts dated the 26-kilo decorated drum to between the Eastern Han Dynasty (25-220) and the Southern Dynasties (420-589). Designs around the drum, whose diameter is 74 centimetres, show a child with ducks and a man ploughing with an ox. This region is known for its drums, with some of the smallest and largest drums in the world found here.

2,000-Year-Old Objects Discovered

Over 60 bronze artefacts have been discovered by archaeologists in Henan Province's Xinzheng County near the capital city of Zhengzhou. The relics date back to the Spring and Autumn Period (770-476 B.C.), when Xinzheng was the capital of the State of Zheng. All of the recently discovered artefacts are believed to have belonged to the Zheng royal court, and included bronze chimes, bronze tripods, food containers, cauldrons and stemmed bowls. Back in 1923 over 700 bronze and jade objects were found in this area, also dating to that time.

Ancient Relics from Western Han

Some 2,000 objects were recently excavated from an imperial Western Han-dynasty tomb in Hunan Province's capital city of Changsha. The tomb consists of three coffin pits and is located at the foot of Yuelu Mountain. The objects, now on view at the Changsha Museum, are valuable relics made of gold, jade, bronze, iron, lacquer, silk, bone and clay.

Han-Dynasty Tomb Found in Shanxi

A Han-dynasty (206 B.C.-A.D. 220) tomb has been unearthed near the Great Wall at Yanmenguan Pass in Shanxi Province. The tomb belonged to a couple and was found six metres below the earth's surface. A 10-metre-long passage leads to an unusual wooden coffin chamber, made out of planks rather than the brick or earth generally used at that time. Some of the objects found in the tomb include copper mirrors, coins, drinking vessels, pots, jars, lacquerware and a rare ruler made of bone. The images depicted on the objects show the couple together on outings and various animal designs.

Zhou-Dynasty Tomb Found

A tomb belonging to a general of the Northern Zhou Dynasty (557-581) was recently discovered in Guyuan County in the Ningxia Hui Autonomous Region. The tomb had been previously pillaged and flooded, however over 100 artefacts were found including a memorial tablet, a mural, clay figurines and funeral articles such as a stove and a corn mill, also made of clay.

Cargo Airport in Manzhouli

The city of Manzhouli, located in the Inner Mongolia Autonomous Region and just near the border of Mongolia, is planning to construct a new cargo airport, said to be the first of its kind in China. As an important trading hub, infrastructure in Manzhouli is getting more attention, with the city allocating about US\$35 million for the airport project. Called Zhongqiao Airport, it will be situated about nine kilometres outside of the city and the first phase should be completed by the end of 1994.

Zhoushan Archipelago a Tourism Area

The Zhoushan Archipelago off the coast of northern Zhejiang Province is rapidly becoming a popular holiday destination. Stretching from Ningbo to Shanghai, the archipelago consists of 1,339 islands, one of which is famous Putuo Mountain, a major Buddhist pilgrimage site. Besides Putuo, both Peach Island and the Shengsi Islands are classed as scenic areas and boast mild climates, beautiful scenery, excellent beaches and interesting local folk customs. About two million tourists visit the archipelago every year, where various activities are available such as surfing, fishing, parachuting and other sports.

New Resort Area Planned for Guangdong

Responding to a demand for more holiday getaways the small town of Shiba, 50 kilometres north of Huizhou in Guangdong Province, is planning to build a variety of tourist facilities. Besides boasting a beautiful lake, three waterfalls and lush scenery, this area is known for one particular mountain range which is said to look like the profile of Mao Zedong. Plans for the area include constructing a temple just across from the mountain, 40 luxury villas around Huangshan Lake and new roads as well as developing various recreational facilities at the lake.

New Scenic Spot Open in Yunnan

The Pingbian Miao Autonomous County in Yunnan Province, just near the border with Vietnam, is the location of the Daweishan Scenic Spot, a newly-opened tourist area. Daweishan consists of 15,000 hectares of valleys, cliffs, streams, karst caves and primitive jungles, and is an increasingly popular place for sightseeing. Visitors to Daweishan can partake in jungle tours, visit minority villages, go mountain climbing and enjoy other types of outdoor activities in this unspoiled scenic region.

New Section of Great Wall Open

For the first time in centuries, one spectacular section of the Great Wall is now open to tourists. The section is called the "Hanging Great Wall" because the wall descends almost vertically into a large gorge that cuts through Jiaoshan Mountain, located about eight kilometres northwest of Shanhaiguan Pass in Hebei Province. The wall was built using rocks that had been blasted from the mountain.

Special Interest Tours in Shaanxi

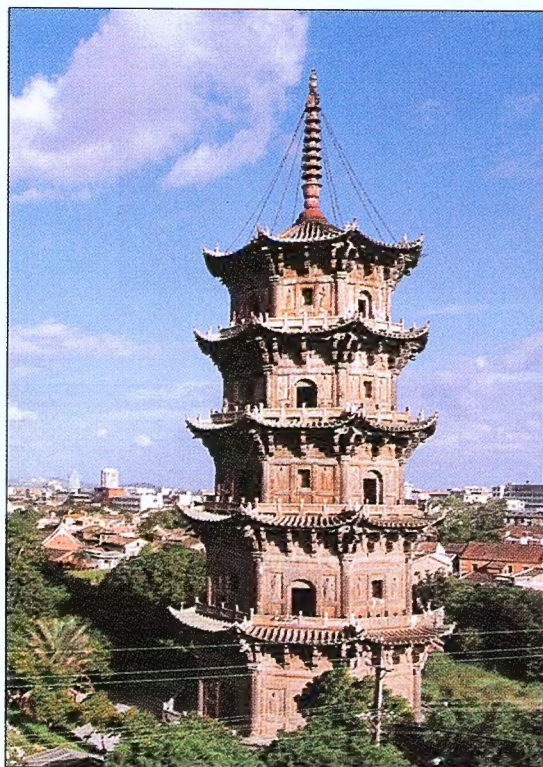
Tourism authorities in Shaanxi Province have started to organize special tours to take visitors to some of the area's most interesting sites. Two new culture tours have been set up, one between Xi'an and the ancient city of Luoyang, and the other from Xi'an to the Maijishan Grottoes in Tianshui. To cater for Japanese tourists, there are now the "Following in Lady Yang's Footsteps Tour" and the "Japanese Emperor Visits China Tour". The former is aimed at young Japanese women and takes in the places once visited by Lady Yang, a famous concubine of the Tang emperor Xuanzong. The latter tour is for deluxe tour groups from Japan. Xi'an now has charter flights to and from Hong Kong, Nagoya, Singapore and Bangkok.

FUJIAN SPECIAL

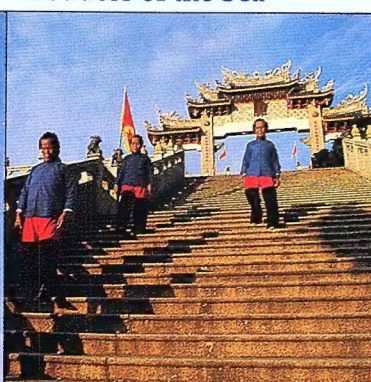
Our next edition is a special issue dedicated to Fujian, one of the most beautiful and important provinces in China. We will visit the historic cities of Quanzhou and Xiamen, climb up fabulous Wuyi Mountain and take a look at the small island of Meizhou. Fujian is also known as the home of the Hakka people, who live in many villages throughout the province but are especially concentrated along Fujian's western border.

• **Meizhou Island,
Birthplace of Mazu,
Goddess of the Sea**

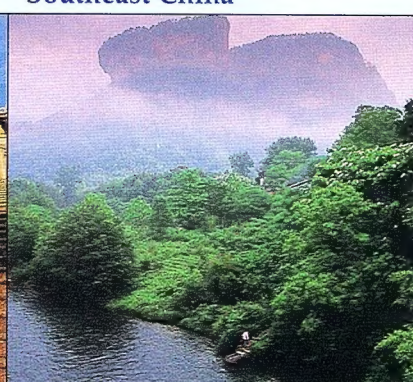
• **Wuyi — The Most
Scenic Mountain in
Southeast China**



• **Quanzhou, Starting Point of the
Maritime Silk Road**



• **Where Old Meets New:
The Coastal City of
Xiamen**



• **Exploring Western
Fujian's Hakka Villages**



Art Expo in Guangzhou

This November the city of Guangzhou will host China Art Expo, the first large art fair to be sponsored by the China National Culture and Art Corporation. Besides various mainland art schools and museums, galleries from Hong Kong, Taiwan and Europe will have exhibits at the fair. Paintings will be on sale, and the fair will also provide a good opportunity for both domestic and foreign art dealers to meet.

Hotel Expo in Beijing

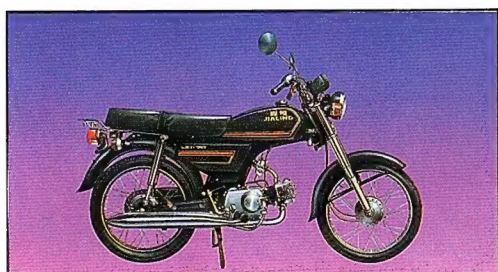
From November 29 to December 3 of this year Beijing's China National Tourism Administration will be sponsoring Hotel Expo China '93, the largest hotel expo ever held in China. At the expo both Chinese and foreign hotels will have exhibitions to promote their hotels, enterprises serving the hotel industry will be on hand to take orders and advertise their services, and there will also be trade talks on Sino-foreign co-operative and joint ventures.

No Smoking on CAAC

China's national airline CAAC began to enforce its new no smoking rule on July 1 of this year, and is planning a gradual ban on all international flights. Flights to and from Hong Kong have already banned smoking, and by January 1, 1994 all international flights under six hours will fall under the ban. The final stage, to ban smoking on all international flights, will be put into effect by January 1, 1995.



JH★125



JH★70



12#



CJ★50

INTRODUCTION TO CHINA JIALING INDUSTRY CO., LTD. (GROUP)

China Jialing Industry Co., Ltd. (Group) is the biggest motorcycle manufacturer in China and also an export-base enterprise for state mech-electrical products, and has a right to deal with own import and export business.

The main products of this corporation are series Jialing Brand Motorcycles such as CJ50-I, CJ50-II, CJ50F, JH50, JH70-I, JH70-II, JH125, JH125L, JH145 and their appliances. Besides, it also produces Jialing shotgun cartridges, industrial steel balls, bearings and complete set of equipment. Among these products, Models CJ50 and JH70 motorcycles were each awarded the state's highest silver prize, Model JH125 won the "JUNMA CUP" prize of the state new development products, and Jialing 12 gauge shotgun cartridges won the state's silver prize.

Now the corporation has been formed an annual capacity of more than 500,000 series motorcycles, 600,000 sets of key parts of engines with a displacement from 70cm³ to 125cm³, and 15,000,000 rounds of plastic case shotgun cartridges. Its products have been sold well at home and abroad, and all its economic indexes are ranked first in the similar domestic trade. In 1990, the corporation was assessed National First Grade Enterprise. In recent year it always keeps the title of 500 China large-scale enterprises and enjoys good reputation both in domestic and foreign markets.

Warmly welcome all friends at home and abroad to write, or telephone or come to visit our corporation for undertaking cooperative production, joint venture, compensation trade and processing and assembling operation according to materials and samples supplied.

China Jialing Industry Co., Ltd (Group)



中國國際航空公司與你同行

We are here to be with you



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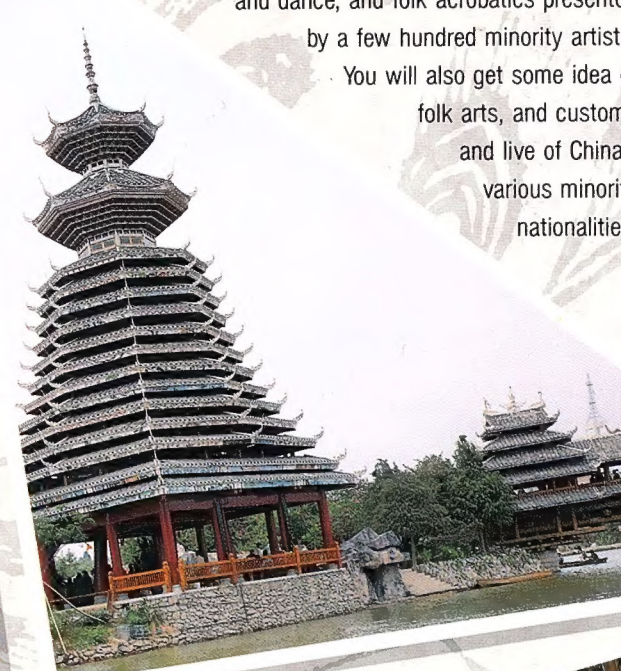
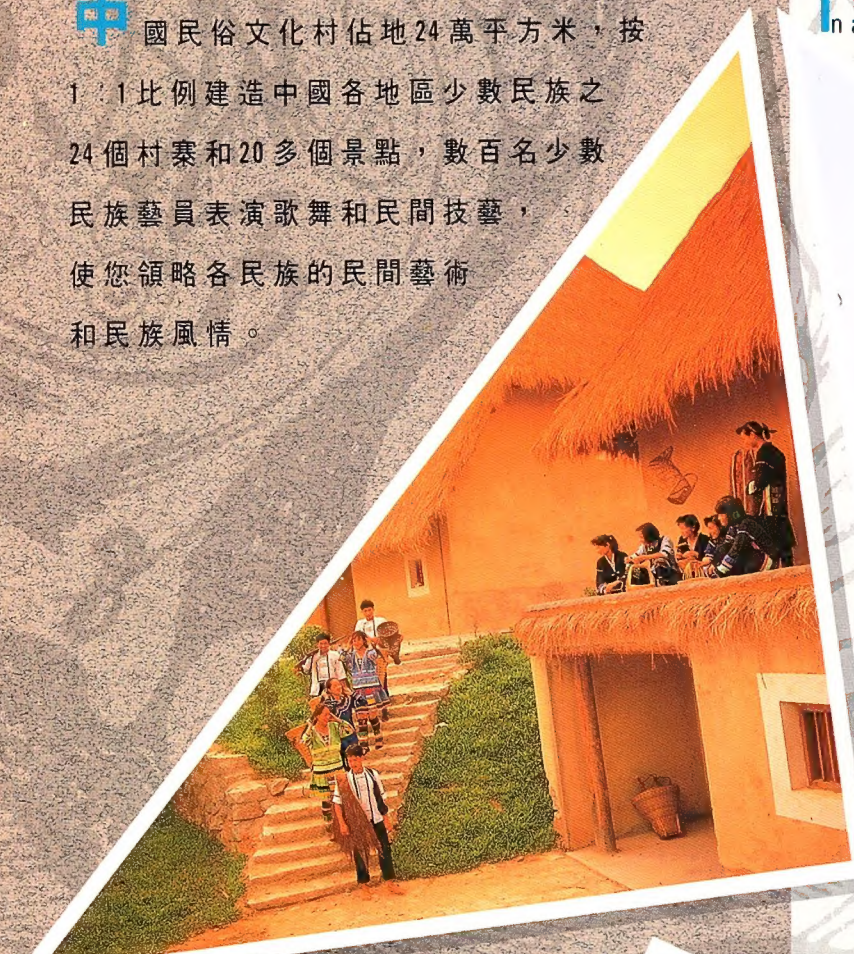
China Folk Culture Villages



中國民俗文化村佔地24萬平方米，按1:1比例建造中國各地區少數民族之24個村寨和20多個景點，數百名少數民族藝員表演歌舞和民間技藝，使您領略各民族的民間藝術和民族風情。



In an area of 240,000 square metres, 24 villages of China's minority nationalities on the scale of 1:1 and more than 20 well-known scenic places are built in China Folk Culture Villages. Here you can enjoy the performance of folk song and dance, and folk acrobatics presented by a few hundred minority artists. You will also get some idea of folk arts, and customs and live of China's various minority nationalities.



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